



THE

VINAYA PITAKAM:

ONE OF

THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PÂLI LANGUAGE

EDITED BY

HERMANN OLDENBERG.

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THIRD PART OF THE WHOLE PITAKA

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INTRODUCTION.

IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the PĀLI VINAYA PĪṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view, hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Pitaka), of which one comprised the Vinaya and the other the Dhamma, and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the Tīpīṭaka)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: *yo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī pabbajjam,—ayam dhammo ayam vinayo idam satthu sāsanaṃ,—dhammadharo vinayadharo māṭṭhādharo*—Kassapa says when assembling the Bhikkhus in Rājagaha *dhammañ ca vinayañ ca saṃgāyāma*—A juxtaposition of Dhamma with Vinaya is met with even in the Pāṭimokkha (*dhammavādi—vinayavādi*, Minayeff, *Prāt* p. 5, line 14)—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpurusha, as M. Feer (*Études Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upālī respecting the Vinaya." Whereupon Kassapa questioned Upālī respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma." Whereupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the Brahmajālasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikāyas are undoubtedly the five well-known collections included in the Suttapitaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapitaka was even at that time well known, the collection of the Abhidhammapitaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Pitakas, and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammavinaya or of the Jinavacana.¹

The important difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccâyana (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

XII TRANSITION FROM THE DVIPITAKA TO THE TIPITAKA

viz the transition from the Dvipitaka to the Tipitaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dighanikāya¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ânanda about the Dhamma" But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras. "Which of the two collections (pitaka) shall we proceed with first?" and they answer, "The collection of the Suttanta" This collection, beginning with the Brahmajāla, is then revised they then pass on to the second part of the Dhamma, namely, the Abhidhamma, and in this manner the revision of the Dhammavinaya is brought to a close²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the Journal Asiatic Society, of Bengal, vol vi p 510, *et seq*

² A valuable testimony of the earlier existence of a Dvipitaka is also contained in the Mahāparimbbānasutta (p 39) *tāni padavyañjanāni sādhuṇam uggahetvā sutte otādetabbāni vinaye sandassetabbāni*—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapitaka It is required of a teacher that he should be able to instruct his pupil *abhidhamme vinetum abhivinaye vinetum* (*Mahāvagga*, I 36, 12) This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another *uṅha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpunassu, pacchā vinayam pariyapunissasīti* It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya Some of these, like the Buddhavamsa, or the Dhammapada, are metrical in form, and may be designated Gāthā Others of these texts, such as the Paṭisambhiddā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapitaka is one in the Bhikkhunīvibhaṅga (95th Pācittiya *suttante okāsam kārāpetvā vinayam vā abhidhammam vā pucchati*), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya, and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinaya-piṭaka in this way. It is important therefore, in reading the Vinaya-piṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinaya-piṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṃgha and Bhikkhus*.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṃgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I 6 38-46, are also found in the Suttapitaka under the title of Anattalakkhaṇasutta, and those in Mahāvagga, VI 28-30, are almost identical with parts of the Mahāparinibbānasutta. Compare also M. Feer's *Études Bouddhiques*, pp. 202-205.

² No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṃgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof, but intrinsic evidence clearly points to this fact and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Sangha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated *dānakathā silakathā, saggakathā, kāmānam ādinavo, okāro, samkilesa, nekkhamme ānisamso*

¹ In the Cullavagga we have the striking remark *ayam dhammavinayo ekaraso vimuttiraso*

² The Cullavagga relates how Upālī delivered the doctrines of the Vinaya to the Bhikkhus, the audience stand while listening to them "*dhammagāravēna*" He who spreads false doctrines concerning the Vinaya is called an *adharmavādi* (*Mahāvagga*, X 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscr.* plate xv), reckons the *vinayasamāhāse* among the *dhammapaliyāyāni*

trast Dhamma and Samgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Samgha

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development, this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pâṭimokkha, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasūtras, Grihyasūtras, etc., the Vinaya of the Brahmins.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pātimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pāli scholars. Mr. Rhys Davids¹ considers the Pātimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pātimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pātimokkha in its entirety and in its original form in the Vinayaṭiṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pātimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself, and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pātimokkha being subsequently extracted from it, or whether the Pātimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ Ancient Coins and Measures of Ceylon, p. 6, Buddhism, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pārājika and Pācittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves, each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pâtimokkha, without the commentary of the Vibhaṅga, we find that they constitute one uninterrupted whole,¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhaṅga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladûsaka pâpasamâcâra*). The following account of these proceedings is given in the Pâtimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence, and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of "*Samghâdisesa*," and has to submit to the penalty of the *Mânatta*; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

² For example *tassa bhikkhuno, in the 49th Pâcittiya, tathâvâdinâ bhikkhunâ, in the 69th Pâcittiya*.

³ See the last rule of the *Terasuddesa* (Minayeff, p. 6).

⁴ So *bhikkhu bhikkhûhi evam assa vacanîyo, etc*.

⁵ *Pakkamat' âvasmâ imamhâ âvâsâ, alan te idha vâsenâ 'ti*.

⁶ So *bhikkhu bhikkhûhi yâvatatîyam samanubhâsitaḥ tassa patimissaggâya*.

mony of the Abbhāna, it is to be shown that the penance has been undergone

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pātimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhaṅga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies, but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation¹.

The picture of the proceedings against the Assajipunabbasukā bhikkhū, as presented by the account in the Vibhaṅga, differs much more from the text of the Pātimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukā bhikkhū codetabbā, codetvā sâretabbā, sâretvā âpattim ropetabbā, âpattim ropetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñâpetabbo sunātu me bhante saṃgho. ime Assajipunabbasukā bhikkhū kuladûsakā pâpasamâcârâ . . yadî saṃghassa pattakallam, saṃgho Assajipunabbasukânāṃ bhikkhûṇāṃ Kīṭâgrismâ pabbâjanīyakammam kareyya na Assajipunabbasukehî bhikkhûhî Kīṭâgrismim vatthabban tî, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words *alan te idha vâsenâ 'tî* (Minayeff, p. 6, l. 16), but then they prescribe a second and a third repetition of the same procedure (*dutiyam pi vattabbo, tatiyam pi vattabbo*), and then go on to say *so bhikkhu saṃghamajjham pi âkaddhitvâ vattabbo mâyasā evam avaca dutiyam pi vattabbo, tatiyam pi vattabbo*. Then *so bhikkhu samanubhâsabbo*. The *samanubhâsanâ* is then described as a *fiatitcatuttham kammam*. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pâtimokkha, we find in these statements a peculiar ecclesiastical decree (Samghakamma), fulfilled by the Samgha, of which the Pâtimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (patippassaddhi) of the Kamma, not by the ancient ceremonies of the Mânatta and of the Abbhâna. It deserves to be noticed that in the same way as the Pabbâjaniyakamma is not mentioned in the Pâtimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear¹

It seems to me unnecessary here to give any further enumeration of instances where the Pâtimokkha proves itself to be the older, as compared with what has been added in the Vibhaṅga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Mâhavagga and the Cullavagga,² although they do not stand in the same direct relation to the Pâtimokkha as does the Vibhaṅga, nevertheless distinctly presuppose its existence. The Mahâvagga³ gives precepts concerning the recital of the Pâtimokkha, which put it beyond a doubt that the name Pâtimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahâvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pâtimokkha)

¹ For instance, in the 68th Pâcittiya we should expect to find some mention of the Ukkhepaniyakamma *pâpikâya dittiya appatimissagge*. The text of this Pâcittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbâjaniyakamma.

² The Parivâra, the fifth Book of the Vinayapitaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

³ II. 15 1.

threatened with penance, and such as were added at a later period (in the Mahāvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pāṭimokkha in this case uses the expressions Pārājika, Saṃghādisesa, Pācittiya, etc. Now the circle of offences which constitute a Pācittiya, etc., appeared in later times as completed, if a punishment was to be inflicted for a transgression not specified in the Pāṭimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pāṭimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkata, if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pāṭimokkha was, in general, avoided in the detailed explanations of the Mahāvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pāṭimokkha, as if to something that had already been determined elsewhere¹.

The proofs given will be sufficient to show that the Pāṭimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pāṭimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkotanakam pācittiyam, Mahāvagga, IV 16, 26, with reference to the 63rd Pācittiya, anādamīe pācittiyam, Mahāvagga, IV 17, 7, 8, with reference to the 54th Pācittiya. At times allusion is made by the formula, yathādharmo kāretabbo, to the penance prescribed in the Pāṭimokkha for a transgression, for instance, Mahāvagga, I 49, 6, with reference to the 65th Pācittiya, Mahāvagga, VI 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapitaka was subsequently taken in hand, were all admitted into it¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself, there was no admixture of narrative or dialogical elements, it was a simple commentary on the words of the Pātimokkha, without any ornamentation²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not³. This is

¹ The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only *one* part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga—the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapitaka in its present form, and that at the time of the redaction of the Pitaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (i.e. "O monks") is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii—xix) with regard to the proceedings against the kuladūsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pāṭimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pāṭimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapiṭaka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pāṭimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pāṭimokkha—most probably about the same time in which the Vibhaṅga originated. An endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaiṣṭya-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTARITAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pīṇḍavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunnabhasukā bhikkhū occurs in the Vibhaṅga (Samghādis 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary, it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya, the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form, if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pāṭimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapitaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death, this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it, if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipitaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapitaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers, “it is well, that we have been relieved of the great Master’s presence, we were oppressed by him, when he said ‘this is permitted to you, this is not permitted’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp 67, 68, in the edition of Childers

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony it shows that the author of the *Mahāparimbbāna Sutta* did not know anything of the first Council¹

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council, such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

¹ I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpari S (pp 67, 68). Kassapa says to the Bhikkhus: *tatāvuso ye te bhikkhū avitarāgā appekacce bāhā paggavha kandaṇṇa chinnapapātā papanta āvattanta vivattanta atikhippam bhagavā parimbbuto, atikhippam sugato parimbbuto, atikhippam cakkhum loke antarahitaṇṇa ti ye pana te bhikkhū vitaiāgā te satā sampajānā adhivāsenti aniccā samkhārā tam kut' ettha labbhā 'ti* atha kho āham āvuso te bhikkhū etad avocaṃ (observe the alteration in the succession of the speeches compared with the Mahāpari S) *alam āvuso mā socittha mā paridevitta, naṇv etam āvuso bhagavatā patigacce' eva akkhātā, sabbe' eva piyehi manāpehi nānābhāvo vīnābhāvo aññathābhāvo, tam kut' ettha āvuso labbhā yaṇ tam jātaṃ bhūtaṃ samkhataṃ palokadhammaṃ tam vata mā palujjīti, n'etam thānaṃ vijjati tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassam paṇḍitāya nisinno hoti* atha kho āvuso Subhaddo buddha-pabbajito te bhikkhū etad avoca *alam āvuso mā socittha mā paridevitta, sumuttā mayam tena mahāsamanena, upaddutā ca mayam homa idam vo kappati idam vo na kappati, idāni pana mayam yaṃ icchissāma tam karissāma, yaṃ na icchissāma na tam karissāma 'ti*, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: *handā mayam āvuso dhammaṃ ca vinayaṃ ca samgāyāma, pure adhammo dīppati dhammo patibhīyati*, etc.—The whole of this story is taken from the Mahāpari-Sutta, but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition is not difficult to understand and characteristic. In the Mahāpari-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.

dead, the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesâli furnished the necessary materials ¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesâli. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines, it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called *Vinayasamgita* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesâlî; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesâlî. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The Dîpavamsa, for instance, says (5, 26, and following) —

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesâlî, in the Kûtâgâra hall, this second assembly was brought to a close after a period of eight months”

The difference between the earlier and the later account of the Council held at Vesâlî is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts, the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesâlî probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a Dhammasamgaha was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question We shall subsequently have to return to the indirect results that might possibly be obtained, but we must first consider the THIRD Council, held under King DHAMMÂSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it The Bhikkhus advised him to invite the aged teacher MOGGALÎPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him Moggalîputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the Dîpavamsa, the Mahāvamsa, and the Samantapāsādikā of Buddhaghosa In the concluding chapter of the Cullavagga, the first two Councils only are spoken of

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced, Moggaliputta then, in a treatise called *Kathâvatthu*, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pâli *Abhidhamma*.

In the domains of northern Buddhism there is but little said concerning the third Council¹. But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesâlî and Pâtaliputta is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pâtaliputta, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption), he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PITAKA agree in alluding only to two. There is no mention whatever of a Council at Pâtaliputra." In this the Chinese texts correspond perfectly with the Pâli versions of the Vinaya Pitaka, which likewise mention only two Councils, but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Koppen, *die Religion des Buddha*, vol. 1 p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name¹. As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred, that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen T'sang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. T'sang*, vol. 1 p. 414) "Dans la première centaine d'années qui suivit le Nu vāna, il y eut un roi nommé 'O-chou-kia, qui était l'arrière-petit-fils du roi Pin-pi-so-lo (Bimbisāra). Il quitta la ville de la maison du roi (Rājagṛha), transiera sa cour à Po-tch'a-l (Pāṭaliputra) et fit construire une seconde enceinte autour de l'ancienne ville." Shortly before and afterwards Dhammāsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen T'sang uses the name 'O-chou-kia. It seems undoubted that the author here understood 'O-chou-kia and Wou-yeou to be two different persons.

The Councils of Vesālī and Pāṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesālī and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathāvatthu at the Council of Pāṭaliputta¹. The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesālī, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (i.e. of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivāra) and the Councils of Vesālī and Pāṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunis¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunis are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (Pārāṇka Pācittiya—Mahāvagga Cullavagga), we find the regulations referring to the Bhikkhunis collected in two passages, in the Bhikkhunivibhaṅga at the end of the Pācittiya, and at the end of the Cullavagga before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesâlî. The materials for comparing the points disputed at Vesâlî with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points,¹ that, in fact, it does not know of the propositions discussed at Vesâlî. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules, but the cases upon which the controversy at Vesâlî turned are not specified.² The texts of the Pârâjika and Pâcittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here, the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesâlî. The discussion of the ten propositions is given in the form of an account of the Council at Vesâlî, as an appendix at the end of the Vinaya, this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESÂLÎ.

Probably, however, not MUCH older. If we fix the date of the composition of the Vinayapitaka, as handed down to us, too long BEFORE the Council held at Vesâlî, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pâtali-putta being made the capital of the kingdom of Magadha, as contained in the Vinaya¹. According to the statement of Hiouen Tshang, King Kâlâsoka, in whose reign the Council of Vesâlî was held, is said to have changed his residence, and removed to Pâtali-putta, and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p 17, l 4) is correct. The removing of the residence of the Magadha kings to Pâtali-putta must be anterior to the redaction of the Vinaya Pitaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

- 1 The Genesis of the Pâtimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahāvagga, VI 28, 8. Compare Mahāparinibb. S, p. 13.

2. The formation of the Commentary on the Pâtimokkha, which is included in the Vibhaṅga
- 3 The Vibhaṅga is compiled; the Mahāvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
- 4 COUNCIL AT VESÂLÎ
- 5 Origin of the legends of the Council at Rājagaha; composition of the closing chapter of the Vinaya
- 6 Schisms in the Buddhist community, origin of the Abhidhamma
- 7 COUNCIL AT PĀTALIPUTTA; the Kathāvatthu

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesālî—in accordance with the chronological system of the Mahāvamsa and Dīpavamsa¹—we shall find the date

¹ I agree perfectly with the remarks made by Dr Buhler respecting the Sinhalese chronology "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusāra, where Brahmans and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact" I believe I may be justified in agreeing to this judgment of Dr Buhler, even though I do not share his opinion that the edicts of Sahasrām and Rupnāth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (upāsaka), does not seem to me to have been correctly treated by Dr Buhler. The inscription of Sahasrām reads || || || || || yāni savachalāni, the inscription of Rupnāth sātrakekām adhiṭṭi | ni va[sā]. Dr Buhler's transcription of this inscription reads adhiṭṭasāni, in the drawing in the *Corpus Inscriptionum* (Vol I Pl. XIV), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yā rather than sā in the passage in question, and the reading yā is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is adhiṭṭiyāni (or adhiṭṭiyāni), and this is undoubtedly the same as adhiṭṭeyya and adhiṭṭiya of the Pāli and adharjja of the Jaina Prakrit, which signifies "two and a half." The King, therefore, was not an Upāsaka for thirty-two and a half years and more, but for thirty years less. Dr Buhler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years, and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Saṅgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Samgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism, on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of, and, if nowhere else, they at all events found in the texts of the Brāhmana, of the Sūtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudīpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts² We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself

¹ The edict of Barrât has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them, to me this seems altogether wrong King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen He intended in no way to draw up a list of *all* the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation First of all the Pâli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles Compare, for instance, the names which Buddha gives at the end of the Brahmajâlasutta (Sept Suttas, p. 57) to this discourse (Atthajâla, Dhammajâla, Brahmajâla, Ditthijâla, Anuttarasamgâmajaya), or let us ask, who, at a first glance, would recognize the identity of the Pârâjika and Pâcittiya with the Suttavibhaṅga, or the identity of the Âgamas with the Nikâyas, etc Thus the "Moneyasuta," to which the inscription alludes, may be identical with the Sâmaññaphalasutta, if we must not rather identify it with the little discourse contained in the Tikampâta of the Ânguttara-Nikâya which begins "Tinnâmi bhikkhave moneyyâmi" (see the Apâyavagga, fol. 141 of the Phayre MS) The "Mumgâthâ" most probably are the twelfth Sutta of the Suttanipâta The "Lâghulovâda," concerning falsehood, which is mentioned in the inscription, is the Âmbalatthikâhulovâda, the sixty first among the Suttas of the Majjhima-Nikâya The Vinayasamâkasa (= vinaya-samâkâsha) is, I think, certainly not the Pañvâra, as Mr. Davids once supposed This work, at least to judge from the Pâli version which is the only one I know, is undoubtedly of more recent date than Asoka, besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles The expression "substance of the Vinaya" seems to me to apply very well to the Pâtimokkha The meaning of the title Ânâgatabhayaṇi can be gathered from the Araññikânâgatabhayaṇasutta of the Ânguttaramikâya (given in the Suttasamgaha, MS Orient fol. 939, of the Royal Library in Berlin, fol. cam) This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings

² The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools



Among the historical traditions of the Mahāvihāra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death, and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly, not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVÂDÎ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Tsang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVÂDÎ (Vibhajjavādinās). From

¹ The historical portions of the great Atthakathā of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories *Dīpavamsa* and *Mahāvamsa*. I intend to give a proof of this in my edition of the *Dīpavamsa*.

² Compare Wassiljew, *l. c.* p. 249 ff., *Tāranātha, Geschichte des Buddhismus* (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsamghikās and Sammatīyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group the Sarvāstivādinās, VIBHAJJAVÂDINAS, Mahīcāsakās, Dharmaguptakās, Kāçyapīyās, Samkrāntikās (by the side of the last we also find the Tāmraçātīyās mentioned here, which seem to be identical with or clearly related to them)³ Now the historical literature of Ceylon corresponding with the above gives the following group the THERAVÂDÎ, Mahimsāsakā, Sabbatthavādî, Dhammaguttikā, Kassapikā, Samkantikā, Suttavādî If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādî with the Vibhajjavādinās.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers Which doctrine did Buddha himself proclaim? They answered He was a VIBHAJJAVÂDÎ. Whereupon the King turned to the Thera Moggaliputta —

vibhajjavādî sambuddho hoti bhante 'ti āha so,
thero āmā 'ti etc ⁴

The result seems certain if the appellation Vibhajjavādî was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavādî,

¹ Tānanātha, *l c* pp 271, 272

² In the centre of one of these groups stand the Mahāsamghikās, in that of the other the Vātsīputrīyās

³ Tānanātha, *l c* p 273

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga "ācariyānam vibhajjapadānam (vibhajjavādīnam?) Tambapannidīpapasādakānam Mahāvihāravāsīnam" See also Minayeff, in his Introduction to the Prātimoksha, p 1x

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîçâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîçâsakas as one of those sects which had gone off from the true faith, and, secondly, Hiouen Tsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîçâsakas. Yet this, at least, seems to result from Fah Hian's statement the Vinaya of the Mahîçâsaka school must be remarkably like the version of the Vinayapitaka handed down in Ceylon.² Through the kindness of Mr BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, *Buddhist Pilgrims*, p. 165

² It is probably not accidental that the *Dîpavamsa* mentions the Mahimsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajjavâdinas and the Mahîçâsakâs side by side

Vinaya of the Mahīśāsaka-school, and to be enabled to compare it with the Pāli Vinaya. I shall, therefore, here communicate the remarks which Mr Beal has had the kindness to send me relating to the Mahīśāsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pāli version.

Mr Beal writes :

1 "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli¹ In the case of the Mahīśāsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika The second section of the first division includes the 23 (13 ?) Samghādisesa rules The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā The fifth section of the first division includes the 91 (92 ?) Pācittiya rules

2 "The SECOND DIVISION includes eight rules for the Bhikkhunīs, called the eight Pārājika rules The remaining sections of this division contain rules for the Bhikkhus similar to those for the Bhikkhus²

3 "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHĀVAGGA of the Pāli

4 "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikarana-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Samgha-kamma)⁴

5 THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pārājika, etc

² As yet all the data agree exactly with the Pāli Vibhaṅga, except that no mention is here made of the short chapters which in the Pāli redaction come in after the Pācittiya

³ This corresponds with the first chapters of the Pāli Mahāvagga

⁴ This corresponds with the first four Khandhas of the Cullavagga

evidently agrees with the Pâli Parivâra¹ Under this last division, we have in Chinese the history of the Councils

"In order to test the identity of the Pâli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHÎSÂSAKA school

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments, at the end of the three months Buddha goes to him and reproves him for his neglect²

"Buddha then proceeds with his followers to the neighbourhood of Vaisâli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The son of Sudâna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2 "The story of a Bhikkhu⁴ and a female monkey.

3 "A story about going to festivals and dances given by non-believers⁵

¹ More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivâra is wanting in the Chinese Vinaya The story of the Councils which Mr Beal mentions will be found in the Pâli Vinaya, at the end of the Cullavagga

² All this corresponds exactly with the Introduction to the Vibhaṅga, the comparison also of the flowers which are scattered by the wind, is made use of in the Pâli text

³ Pâli Sudinno Kalandaputto

⁴ Tena kho pana samayena aññataro bhikkhu Vesâliyam Mahâvane makkatim âmsena upalâpetvâ tassâ methunam dhammam patisevati, etc

⁵ I do not find anything exactly corresponding with this in the Pâli text Perhaps the following is the passage meant tena kho pana samayena sambhulâ Vesâlikâ Vajjiputtakâ bhikkhû yâvadattham bhujjimsu, yâvadattham sūpimsu, yâvadattham nahâyimsu, yâvadattham bhujjivâ ayoniso manasikarivâ methunam dhammam patisevimsu

4 "Specific transgressions, and their degree and guilt

5 "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6 "The story of a Rishi who was annoyed by the visits of a Nâgarâja Bodhisatva ordered the Rishi to ask the Nâga for the Mani-gem concealed in his crest, on which the Nâga ceased to come to the Rishi This story concludes with a gâthâ

'Men do not like beggars, and they soon learn to hate them,
The Nâgarâja hearing words of begging went away and never returned'²

"The SECOND SECTION of this division is taken up with stories about Devadatta³

"The other sections are occupied with stories relating to the subjects discussed in them, viz with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dipamkara down to the conversion of Sâriputra and Moggallâna"⁵

So far Mr Beal's communication in connexion with the Vinaya of the Mahîsâsakâs

¹ Dhaniyo kumbhakâraputta (second Pârâjika)

² This story belongs to the second Samghâdisesa dhamma That the person who advised the Rishi was the Bodhisatva himself is not expressly stated, in fact, it seems that in the earlier texts the stories related there of past times ('bhûta-pubbam') were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jâtaka collection The verse is as follows

"na tam yâce yassa piyam jigimse, videso hoti atiyâcanâya
nâgo manum yâceto brâhmanena adassanâni ñeva tad ajjhagamâ 'ti"

³ Similar stories occur in the Pâli text in the discussion of the 10th and 11th Samghâdisesa dhamma

⁴ Bhikkhunî-vibhaṅga

⁵ This corresponds with the introductory chapter of the Mahâvagga The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha It extends, like the Chinese version, to the conversion of the two Aggasâvaka

Of the *Tibet Vinaya*, the Vinaya of the Mahāsarvāstivādinās, we have the well-known detailed extracts of CSOMA KOROSI¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion

All of the different versions of the Vinaya are based upon one foundation, the arrangement of the material is the same in all, a large portion of the stories interwoven in the text correspond in all It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last, the addition of these stories was made at an earlier period than that in which the differences of the various schools arose Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahīśāsakas, and of the Mahāsarvāstivādinās

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations, and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya, the easily recognizable and characteristic peculiarities of the later works admitted into the Tipitaka, and still more of the Atthakathās, are altogether foreign to this Vinaya Thus it seems to me very possible, and even probable, that the Pāli version represents the

¹ *Analysis of the Dūṭṭha* in the *Asiatic Researches*, vol xx especially p 45 ff. That the Tibet Vinaya belongs to the Mahāsarvāstivādinās is stated by Wassiljew (*Buddhismus*, p 96)

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Laṅkā The Mahāvagga, although it treats of the same portion of Buddha's life, knows nothing of this

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravâda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the *Atthakathâs*, so that the text of the *Tiṭṭakâ*, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pâli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Mâgadhi language. It is certain that the Pâli language is not the Mâgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt¹. Now, in the *Cullavagga* it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself, however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beitrag zur Pâli-Grammatik*, p. 7. Little as we can believe that in the Pâli we have the Mâgadhi language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Mâgadhi, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pâli language, for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Mâgadhi in some of those very points which distinguish the Mâgadhi from the Pâli.

² *anujânâmi bhikkhave sakâya niruttiyâ buddhavaçanam paṇipāṇitun ti*

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipiṭaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nāma, Lūga and Parikkhāra, as is said in the Dīpavamsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipiṭaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PĀLI. But to what part of India did the Pāli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature, and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pāli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The Mahāvamsa¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setthi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pataliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,² and with him E Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pâli was the dialect of Ujjenî.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Samgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76

² *Ueber den ältesten Zeitraum der indischen Geschichte* (German translation, p. 87)

³ *Beiträge zur Pâli-Grammatik*, p. 7

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pataliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjenî dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother¹. A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjenî, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjenî. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pâli for us to regard it as in any way likely that the Pâli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pâli Tipitaka as connected with the person of MAHINDA, it is impossible both to identify the Pâli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Topes*, p. 95

in a number of other countries, and also in Ceylon,¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusamgha, the Princess Samghamittā, his sister, as the foundress of the Bhikkhunīsamgha, the stories about bringing over the relics and the Bodhi-branch—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions, we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict, *Corpus Inscriptionum* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kālīṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kālīṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIOUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kālīṅga and in the country of the Drāvida, further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshtra,³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kālīṅga. Buddhaghosa frequently speaks of the views expressed in the Atthakathā of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pāli*, p. 44, *Megasthenes*, ed. Schwanbeck, p. 176, *Mahāvamsa*, p. 241, *Journ. Roy. As. Soc. N. S.* vol. vii. p. 160 and following.

² To this there is but one exception, which is, however, only an apparent one. There was at Gayā, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born "bodhimanda-samipamhi" (*Mahāvamsa*, p. 250), the place where he received the instigation to travel to Ceylon was most likely this very monastery.

³ *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Atthakathâ of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary ¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kalīṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pāli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pāli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sātakanni,² King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhameghavāhana,³ King of the KALĪṅGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pāli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides ⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipitaka preserved in Ceylon and its dialect the Pāli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kalīṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda;

¹ This, however, cannot be regarded as certain, the indications given by Minayeff in his Introduction to the Pāṭimoksha (p viii adn 11) would lead to a different view

² No 26 of the inscriptions collected by West (Journ Roy As Soc Bombay, vol vii)

³ *Corpus Inscr*ip Plate XVII

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccāyana, but was introduced into Pāli at a later period, the spelling *bb* of the Pāli (sabba, etc.), where the inscriptions gave *v*, that is, *vv* (sava, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pāli language. Thus it is an important fact that Kaccāyana did not write *dubbate*, but *divvate* (vi 2, 10, p 236 ed. Senart)

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipitaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries

THE EDITOR.

BERLIN,

May, 1879

VINAYAPIṬAKAM.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

I

Tena samayena buddho bhagavā Uruvelāyam viharati
naggi Nerañjarāya tīre bodhirukkhamūle pathamābhisam-
buddho. atha kho bhagavā bodhirukkhamūle sattāham eka-
pallaṇkena nīsi di vimuttisukhapatisamvedī || 1 || atha kho
bhagavā rattiya paṭhamam yāmam paticcasamuppādam
anulomapaṭilomam manas' ākāsa avijjāpaccayā samkhārā,
samkhārapaccayā viññānam, viññānapaccayā nāmarūpam,
nāmarūpapaccayā salāyatanam, salāyatanapaccayā phasso,
phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā
upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-
paccayā jarāmaranam sokaparidevadukkhadomanassupāyāsā
sambhavanti. evam etassa kevalassa dukkhakkhandhassa
samudayo hoti. avijjāya tv eva asesavirāganīrodhā samkhā-
ranīrodho, samkhāranīrodhā viññānanīrodho, viññānanīrodhā
nāmarūpanīrodho, nāmarūpanīrodhā salāyatanaīrodho, salā-
yatanaīrodhā phassaīrodho, phassaīrodhā vedanāīrodho,
vedanāīrodhā tanhāīrodho, tanhāīrodhā upādānaīrodho,
upādānaīrodhā bhavaīrodho, bhavaīrodhā jātinīrodho, jāti-
nīrodhā jarāmaranam sokaparidevadukkhadomanassupāyāsā
nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nīrodho hotīti. ||2|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi.

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti. ||3||

atha kho bhagavā rattiyā majjhimaṃ yāmaṃ paticca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi avijjāpaccayā samkhārā, samkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ—la—evam etassa kevalassa dukkhakkhandhassa samudayo hoti—pa—nīrodho hotīti ||4|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi.

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā yato khayam paccayānam avedīti ||5||

atha kho bhagavā rattiyā pacchimaṃ yāmaṃ paticca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi avijjāpaccayā samkhārā, samkhārapaccayā viññānaṃ—gha—evam etassa kevalassa dukkhakkhandhassa samudayo hoti—pa—nīrodho hotīti ||6|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa
vidhūpayam tūṭṭhati Mārasenaṃ suriyo 'va obhāsayam antalikkhaṇaṃ ti ||7||

bodhikathā nīṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayaṇa tamhā samādhimhā vuttahitvā bodhirukkhamulā yena Ajapālanigrodho ten' upasamkami, upasamakmitvā Ajapālanigrodharukkhamule sattāhaṃ ekapallāṇkena nisīdi vimuttisukhapatisamvedī ||1|| atha kho aññātaro huhuṇkajātiko brāhmaṇo yena bhagavā ten' upasamkami, upasamakmitvā bhagavatā saddhim sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhaga-

vantam etad avoca · kittāvatā nu kho bho Gotama brāhmano hoti katame ca pana brāhmanakaranā dhammā 'ti. ||2||
atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi

yo brāhmano bāhitaṭṭhapadhammo nihuhuniko nīkasāvo
yatatto

vedantagū vusitabrahmacariyo, dhammena so brāhmano
brahmavādam vadeyya,

yass' ussādā n' atthi kuhīci loke 'ti. ||3||

Ajapālakathā niṭṭhitā ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Ajapālanigrodhamulā yena Mucalindo ten'
upāsankami, upāsankamitvā Mucalindamūle sattāham eka-
pallāṇkena nisīdi vimuttisukhapāṭisamvedī ||1|| tena kho
pana samayena mahāakālamegho udapādi sattāhavaddalīkā
sītavātaduddinī. atha kho Mucalindo nāgarājā sakabhavanā
nikkhamitvā bhagavato kāyam sattakkhattum bhogehi pa-
rakkhipitvā upari muddham mahantam phanam karitvā
atthāsi mā bhagavantam sītam, mā bhagavantam unham,
mā bhagavantam ḍamsamakasavātātapasirimsapasamphasso
'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena
viddham vigatavalāhakam devam viditvā bhagavato kāyā
bhoge vinivēṭhetvā sakavannam paṭisamharitvā mānavaka-
vannam abhinimmīnitvā bhagavato purato atthāsi añjaliko
bhagavantam namassamāno ||3|| atha kho bhagavā etam
attham viditvā tāyam velāyam imam udānam udānesi.

sukho viveko tutthassa sutadhammassa passato,

avyāpajjham sukham loke pānabhūtesu samyamo.

sukhā virāgatā loke kāmānam samatikkamo,

asmimānassa yo vinayo etam ve paramam suhan ti ||4||

Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Mucalindamulā yena Rājāyatanam ten' upa-
sankami, upāsankamitvā Rājāyatanamūle sattāham eka-
pallāṇkena nisīdi vimuttisukhapāṭisamvedī ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā tam desam addhānamaggaṭipannā hontī atha kho Tapussabhallikānam vāṇijānam ñātī sālōhitā devatā Tapussabhallike vāṇije etad avoca ayam mārisā bhagavā Rājāyatanamūle viharatī paṭhamābhisambuddho, gacchatha tam bhagavantam manthena ca madhupindikāya ca paṭimānetha, tam vo bhavissatī dīgharattam hitāya sukhāyā 'tī ||2|| atha kho Tapussabhallikā vāṇijā manthañī ca madhupindikañī ca ādāya yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam atthamsu, ekamantam tṭhitā kho Tapussabhallikā vāṇijā bhagavantam etad avocum paṭiganhātu no bhante bhagavā manthañī ca madhupindikañī ca yam amhākam assa dīgharattam hitāya sukhāyā 'tī ||3|| atha kho bhagavato etad ahosi na kho tathāgatā hatthesu paṭiganhantī. kimhi nu kho aham paṭiganheyyam manthañī ca madhupindikañī cā 'tī atha kho cattāro Mahārājāno bhagavato cetasā cetoparivittakkam aññāya catuddisā cattāro selamaye patte bhagavato upanāmesum idha bhante bhagavā paṭiganhātu manthañī ca madhupindikañī cā 'tī patiggahesi bhagavā paccagge selamaye patte manthañī ca madhupindikañī ca patiggahetvā ca paribhuñjī ||4|| atha kho Tapussabhallikā vāṇijā bhagavantam onītapattapānīm viditvā bhagavato pādesu sirasā nīpatitvā bhagavantam etad avocum ete mayam bhante bhagavantam saranam gacchāma dhammañī ca, upāsake no bhagavā dhāretu ajjatagge pānupete saranam gate 'tī. teva loke pathamam upāsakā ahesum dnevācīkā. ||5||

Rājāyatanakathā nitthitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutṭhahitvā Rājāyatanamūlā yena Ajapālanigrodho ten' upasamkamī, upasamkamitvā tatra sudam bhagavā Ajapālanigrodhamūle viharatī ||1|| atha kho bhagavato rahogatassa patissallinassa evam cetaso parivittakko udapādi adhigato kho my āyam dhammo gambhīro duddaso duranubodho santo panīto atakkāvacaro nīpuno panditavedanīyo ālayarāmā kho panāyam pajā ālayaratā ālayasammuditā ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasam idam

thānam yad idam idappaccayatā paṭiccasamuppādo, idam pi
kho thānam sududdasam yad idam sabbasamkhārasamatho
sabbūpadhīpatinissaggo tanhakkhayo viñño nirodho nibbā-
nam ahañi ceva kho pana dhammam desēyyam pare ca me na
ājaneyyum, so mam' assa kīlamatho, sā mam' assa vihesā
'ti ||2|| apī 'ssu bhagavantam imā anacchariyā gāthāyo
paṭibhamsu pubbe assutapubbā.

kičchena me adhigatam halam dāni pakāsītum,
rāgadosaparetehi nāyam dhammo susambudho |
patīsotagāmi nīpunam gambhīram duddasam anum
rāgarattā na dakkhanti tamokhandhena āvuṭṭā 'ti ||3||

iti ha bhagavato patisañcikkhato appossukkatāya cīttam
namatī no dhammadesanāya atha kho Brahmuno Saham-
patissa bhagavato cetasā cetoparivātakkaṃ aññāya etad aho-
nassatī vata bho loko, vinassatī vata bho loko, yatra hi nāma
tathāgatassa arahato sammāsambuddhassa appossukkatāya
cīttam namatī no dhammadesanāyā 'ti. ||4|| atha kho
Brahmā Sahampatī, seyyathāpi nāma balavā puriso sam-
miñjitam vā bhāham pasāreyya pasāritam vā bhāham sammi-
ñjeyya, evam eva Brahmāloke antarahito bhagavato purato
pāturahosi ||5|| atha kho Brahmā Sahampatī ekamsam utta-
rāsāṅgam karitvā dakkhinañi jānumaṇḍalam pathaviyam ni-
hantvā yena bhagavā ten' añjalim panāmetvā bhagavantam
etad avoca desetu bhante bhagavā dhammam, desetu sugato
dhammam, santi sattā apparajakkhajātikā assavanatā dham-
massa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6||
idam avoca Brahmā Sahampatī, idam vatvā athāparam etad
avoca.

pāturahosi Magadhesu pubbe dhammo asuddho samalehi
cintito,
apāpur' etam amatassa dvāram sunantu dhammam vima-
lenānubuddham |
sele yathā pabbatamuddhina tītho yathāpi passe janatam
samantato,
tath' ūpamam dhammamayam sumedha pāsādam āruyha
samantacakkhu

sokāvatinnañ janatam apetasoko avekkhassu jātijarābhi-
bhūtam |
utthehi vīra vijitasamgāma satthavāha anana vicara loke,
desetu bhagavā dhammam aññātāro bhavissantīti. ||7||

evam vutte bhagavā Brahmānam Sahampatim etad avoca
mayham kho Brahme etad ahosi adhigato kho my āyam
dhammo gambhīro duddaso duranubodho . . sā mam' assa
vihesā 'ti. api 'ssu mam Brahme imā anacchariyā gāthāyo
paṭibhamsu pubbe me assutapubbā . āvutā 'ti. iti ha
me Brahme patisañcikkhato appossukkatāya cittaṃ namatī
no dhammadesanāyā 'ti. ||8||

duṭṭiyam pi kho Brahmā Sahampatī bhagavantam etad
avoca desetu bhante bhagavā dhammam . aññātāro
bhavissantīti duṭṭiyam pi kho bhagavā Brahmānam Saham-
patim etad avoca. mayham pi kho Brahme etad ahosi
adhigato kho my āyam dhammo gambhīro duddaso duranu-
bodho sā mam' assa vihesā 'ti. api 'ssu mam Brahme
imā anacchariyā gāthāyo paṭibhamsu pubbe me assutapubbā
. . . āvutā 'ti iti ha me Brahme patisañcikkhato appossu-
kkatāya cittaṃ namatī no dhammadesanāyā 'ti. ||9||

tatiyam pi kho Brahmā Sahampatī bhagavantam etad
avoca desetu bhante bhagavā dhammam . aññātāro
bhavissantīti atha kho bhagavā Brahmuno ca ajjhesanam
viditvā sattesu ca kāruṇīyatam paticca buddhacakkhunā lo-
kam volokesi. addasa kho bhagavā buddhacakkhunā lokam
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suviññāpaye duviññāpaye appe-
kacce paralokavajjabhayadassāvino viharante. ||10|| seyya-
thāpi nāma uppaliniyam vā paduminiyam vā pundarīkinyam
vā appekaccāni uppalāni vā padumāni vā pundarīkāni vā
udake jātāni udate samvaddhāni udakānuggatāni antoni-
muggaposi, appekaccāni uppalāni vā padumāni vā pundarī-
kāni vā udate jātāni udate samvaddhāni samodakan ttitāni,
appekaccāni uppalāni vā padumāni vā pundarīkāni vā udate
jātāni udate samvaddhāni udakā accuggamma ttitāni anupa-
littāni udakena, ||11|| evam eva bhagavā buddhacakkhunā
lokam volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānam Sahampatim gāthāya ajjhabhāsi .

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.

vihimsasaññī pagunam na bhāsi dhammam panītam manujesu Brahme 'ti ||12||

atha kho Brahmā Sahampatī katāvakāso kho 'mhi bhagavatā dhammadesanāyā 'ti bhagavantam abhivādetvā padakkhinam katvā tatth' ev' antaradhāyī ||13||

Brahmayâcanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahoṣi kassa nu kho aham pathamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti atha kho bhagavato etad ahoṣi ayam kho Ālāro Kālāmo pandito vyatto medhāvī dīgharattam apparajakkhājātiko yam nūnāham Ālārassa Kālāmassa pathamam dhammam deseyyam, so imam dhammam khippam eva ājānissatīti ||1|| atha kho antarahitā devatā bhagavato ārocesī sattāhakālamkato bhante Ālāro Kālāmo 'ti. bhagavato pi kho ñānam udapādi sattāhakālamkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahoṣi mahājāniyo kho Ālāro Kālāmo, sace hi so imam dhammam suneyya, khippam eva ājāneyyā 'ti ||2|| atha kho bhagavato etad ahoṣi kassa nu kho aham pathamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti atha kho bhagavato etad ahoṣi: ayam kho Uddako Rāmaputto pandito vyatto medhāvī dīgharattam apparajakkhājātiko. yam nūnāham Uddakassa Rāmaputtassa pathamam dhammam deseyyam, so imam dhammam khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesī abhidosa-kālamkato bhante Uddako Rāmaputto 'ti bhagavato pi kho ñānam udapādi abhidosa-kālamkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahoṣi mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suneyya, khippam eva ājāneyyā 'ti ||4|| atha kho bhagavato etad ahoṣi kassa nu kho aham pathamam dhammam deseyyam, ko imam dham-

mam khippam eva âjânissatîti atha kho bhagavato etad ahosi · bahûpakârâ kho 'me pañcavaggiyâ bhikkhû, ye mam padhânapahitattam upatthahimsu yam nûnâham pañcavaggiyânam bhikkhûnam pathamam dhammam deseyyan ti. ||5|| atha kho bhagavato etad ahosi kaham nu kho etarahi pañcavaggiyâ bhikkhû viharantîti. addasa kho bhagavâ dibbena cakkhunâ visuddhena atikkantamânusakena pañcavaggiye bhikkhû Bârânasîyam viharante Isipatane migadâye atha kho bhagavâ Uruvelâyam yathâbhirantam viharitvâ yena Bârânasî tena cârîkam pakkâmi. ||6|| addasa kho Upako âjîviko bhagavantam antarâ ca Gayam antarâ ca bodhim addhânamaggapatisannam, disvâna bhagavantam etad avoca vippasannâni kho te âvuso indriyâni, parisuddho chavivanno pariyodâto. kam 'sî tvam âvuso uddissa pabbajito, ko vâ te satthâ, kassa vâ tvam dhammam rocesîti ||7|| evam vutte bhagavâ Upakam âjîvikam gâthâhi ajjhabhâsi .

sabbâbhibhû sabbavidû 'ham asmi sabbesu dhammesu anupalitto
sabbañjaho tanhakkhaye vimutto, sayam abhiññâya kam uddiseyyam |

na me âcariyo atthi, sadiso me na vijjati,
sadevakasmim lokasmim n' atthi me patipuggalo |
aham hi arahâ loka, aham satthâ anuttaro,
eko 'mhi sammâsambuddho, sîtibhûto 'smi nibbuto. |
dhammacakkam pavattetum gacchâmi Kâsinam puram,
andhabhûtasmi lokasmim âhañhi amatadudrabhin ti. ||8||

yathâ kho tvam âvuso patijânâsi arah' asî anantajino 'ti

mâdisâ ve jinâ honti ye pattâ âsavakkhayam,
jitâ me pâpakâ dhammâ tasmâham Upaka jino 'ti.

evam vutte Upako âjîviko hupeyya âvuso 'ti vatvâ sîsam okampetvâ ummaggam gahetvâ pakkâmi ||9|| atha kho bhagavâ anupubbena cârîkam caramâno yena Bârânasî Isipatanamigadâyo yena pañcavaggiyâ bhikkhû ten' upasamkami addasamsu kho pañcavaggiyâ bhikkhû bhagavantam dûrato 'va âgacchantam, disvâna aññamamâññam santhapesum . ayam âvuso samaño Gotamo âgacchatî bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccuṭṭhātabbo nāssa pattacivaram patiggahe-tabbam, api ca kho āsanam thapetabbam, sace ākaṅkhiṣṣatī nīṣīdissatīti || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asanthahantā bhagavantam paccuggantvā eko bhagavato pattacivaram patiggaheṣi, eko āsanam paññāpesi, eko pādodakam pādapītham pādakathalikam upanikkhīpi nīṣīdi bhagavā paññiatte āsane, nīṣajja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvusovādena ca samudācaranti || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca mā bhikkhave tathāgatam nāmena ca āvusovādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi yathānusiṭṭham tathā patipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam dittheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum tāya pi kho tvam āvuso Gotama cariyāya tāya patipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañānadassanavisesam, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañānadassanavisesan ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya araham bhikkhave tathāgato sammāsambuddho odahatha bhikkhave sotam, amatam adhigatam, aham anusāsāmi, aham dhammam desemi yathānusiṭṭham tathā patipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam dittheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum: tāya

pī kho tvam āvuso Gotama cariyāya tāya patipadāya . .
alamariyañānadassanavisesan ti ||15|| evam vutte bhagavā
pañcavaggiye bhikkhū etad avoca abhijānātha me no tumhe
bhikkhave ito pubbe evarūpam bhāsitaṃ etan ti no h'
etaṃ bhante 'ti araham bhikkhave tathāgato sammāsambuddho
odahatha . viharissathā 'ti asakkhī kho bhagavā
pañcavaggiye bhikkhū saññāpetum atha kho pañcavaggiyā
bhikkhū bhagavantam puna sussūsimsu sotam odhimsu
aññācittam upaṭṭhāpesum ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi dve
'me bhikkhave antā pabbajitena na sevitaḥḥā. katame dve
yo cāyam kāmesu kāmasukhallikānuyogo hīno gammo po-
thujaniko anariyo anattasamhito, yo cāyam attakilamathā-
nuyogo dukkho anariyo anattasamhito, ete kho bhikkhave
ubho ante anupagamma majjhimā paṭipadā tathāgatena abhi-
sambuddhā cakkhukaraṇī ñānakaraṇī upasamāya abhiññāya
sambodhāya nibbānāya samvattati ||17|| katamā ca sā bhi-
kkhave majjhimā paṭipadā tathāgatena abhisambuddhā ca-
kkhukaraṇī ñānakaraṇī upasamāya abhiññāya sambodhāya
nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo,
seyyath' idam sammāditṭhi sammāsamkappo sammāvācā
sammākammanto sammāājīvo sammāvāyāmo sammāsati sam-
māsamādhi. ayam kho sā bhikkhave majjhimā paṭipadā ta-
thāgatena abhisambuddhā cakkhukaraṇī ñānakaraṇī upasa-
māya abhiññāya sambodhāya nibbānāya samvattati ||18||
idam kho pana bhikkhave dukkham ariyasaccam, jāti pī
dukkhā, jarāpī dukkhā, vyādhi pī dukkhā, maraṇam pī dukk-
ham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho,
yam p' iccham na labhati tam pī dukkham, samkhittena
pañc' upādānakkhandhāpī dukkhā ||19|| idam kho pana bhi-
kkhave dukkhasamudayam ariyasaccam, yāyam tanhā po-
nobbhavikā nandirāgasahagatā tatrataṭṭrābhīnandini, seyyath'
idam kāmataṇhā bhavataṇhā vibhavataṇhā ||20|| idam kho
pana bhikkhave dukkhanirodham ariyasaccam, yo tassā
yeva tanhāya asesavirāganirodho cāgo paṭinissaggo mutti anā-
layo. ||21|| idam kho pana bhikkhave dukkhanirodhagā-
minī paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko
maggo, seyyath' idam: sammāditṭhi . . sammāsamādhi. ||22||

idam dukkham ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñānam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. tam kho pan' idam dukkham ariyasaccam parinñeyyan ti me bhikkhave — la — parinñātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñānam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi ||23|| idam dukkhasamudayam ariyasaccan ti me bhikkhave . . āloko udapādi. tam kho pan' idam dukkhasamudayam ariyasaccam pahātābhan ti me bhikkhave — la — pahānan ti me bhikkhave . . āloko udapādi ||24|| idam dukkhanirodham ariyasaccan ti me bhikkhave āloko udapādi tam kho pan' idam dukkhanirodham ariyasaccam sacchikātabhan ti me bhikkhave — la — sacchikātan ti me bhikkhave . āloko udapādi. ||25|| idam dukkhanirodhagāminī patipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. tam kho pan' idam dukkhanirodhagāminī patipadā ariyasaccam bhāvetābhan ti me bhikkhave — la — bhāvitan ti me bhikkhave . āloko udapādi ||26|| yāva kīvañ ca me bhikkhave imesu catusu ariyasaccesu evam tiparivattam dvādasākāram yathābhūtam ñānadassanam na suvisuddham ahosi, n' eva tāvāham bhikkhave sadevake loke samārake sabrahmake sassamanabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsum. ||27|| yato ca kho me bhikkhave imesu catusu ariyasaccesu evam tiparivattam dvādasākāram yathābhūtam ñānadassanam suvisuddham ahosi, athāham bhikkhave sadevake loke samārake sabrahmake sassamanabrāhmaṇiyā pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho 'ti paccaññāsum ||28|| ñānañ ca pana me dassanam udapādi . akuppā me cetovimutti, ayam antimā jāti, n' atthi dāni punabbhavo 'ti. idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti imasmīñ ca pana veyyākaranasmim bhaññamāne āyasmato Koṇḍaññaassa virajam vītamalam dhammacakkhum udapādi yam kiñci samudaya²dhammam sabbam taṃ nirodha³dhamman ti. ||29||

paṭattite ca bhagavatā dhammacakke bhūmmā⁴ devā saddam anussāvesum evam bhagavatā Bārānasiyam Isipatane

migadāye anuttaram dhammacakkam pavattitāṃ appativat-
 tiyam samanena vā brāhmanena vā devena vā Mārena vā
 Brahmunā vā kenaci vā lokasmin ti. bhummānam devānam
 saddam sutvā Cātumahārājikā devā saddam anussāvesum
 —la— Cātumahārājikānam devānam saddam sutvā Tāvatisā
 devā—la— Yāmā devā—la— Tusitā devā—la— Nimmānaratī
 devā—la— Paranimmitavasavattī devā—la— Brahmakāyī-
 kā devā saddam anussāvesum evam bhagavatā Bārāṇasīyam
 Ispatane migadāye anuttaram dhammacakkam pavattitaṃ
 appativattiyam samanena vā brāhmanena vā devena vā
 Mārena vā Brahmunā vā kenaci vā lokasmin ti || 30 || iti ha
 tena khanena tena layena tena muhuttana yāva Brahmalo-
 kassa saddo abbhuggacchi, ayaṃ ca kho dasasahassilokadhātu sam-
 kampi sampakampi sampavedhi, appamāno ca ulāro obhāso
 loke pāturahosi atikkamma devānam devānubhāvam atha
 kho bhagavā imam udānam udānesi · aññāsi vata bho Kon-
 dañño aññāsi vata bho Kondañño 'ti iti h' idam āyasmato
 Kondaññassa Aññātakondañño tv eva nāmam ahosi. || 31 ||
 atha kho āyasmā Aññātakondañño ditthadhammo patta-
 dhammo viditadhammo pariyogāladhammo tinnavicikiccho
 vīgata-kathamkatho vesārajappatto aparappaccayo satthu sā-
 sane bhagavantam etad avoca labheyyāham bhante bhaga-
 vato santike pabbajjam, labheyyam upasampadan ti ehi
 bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahma-
 cāriyam sammā dukkhassa antakiriyāyā 'ti sā 'va tassa
 āyasmato upasampadā ahosi || 32 ||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya
 ovadī anusāsi atha kho āyasmato ca Vappassa āyasmato
 ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadīya-
 mānānam anusāsiyamānānam virajam vītamalam dhamma-
 cakkhum udapādī yam kiñci samudayadhammam sabbam
 tam nirodhadhamman ti. || 33 || te ditthadhammā patta-
 dhammā viditadhammā pariyogāladhammā tinnavicikicchā
 vīgata-kathamkathā vesārajappattā aparappaccayā satthu sā-
 sane bhagavantam etad avocum labheyyāma mayam bhante
 bhagavato santike pabbajjam, labheyyāma upasampadan ti.
 ettha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyam sammā dukkhassa antakiriyāyā 'tī sâ
'va tesam āyasmantānam upasampadā ahoṣī ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto imhā
nīhārena dhammīyā kathāya ovadī anusāsī yam tayo bhik-
khū pūḍāya caritvā āharanti, tena chabbaggo yāpeti ||35||

atha kho āyasmato ca Mahānāmassa āyasmato ca
Assajissa bhagavatā dhammīyā kathāya ovadiyamānānam
anusāsiyamānānam virajam vītamalam dhammacakkhum
udapādī yam kiñci samudayadhammam sabbam tam ni-
rodhadhamman ti. ||36|| te ditthadhammā pattadhammā
viditadhammā pariyogāhadhammā tinnavicikicchā vīgata-
kathamkathā vesārajappattā aparappaccayā satthu sāsane
bhagavantam etad avocum labheyyāma mayam bhante bha-
gavato santike pabbajjam, labheyyāma upasampadan ti etha
bhikkhavo 'tī bhagavā avoca, svākkhāto dhammo, caratha
brahmacariyam sammā dukkhassa antakiriyāyā 'tī sâ 'va
tesam āyasmantānam upasampadā ahoṣī ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesī rū-
pam bhikkhave anattā, rūpañ ca h' idam bhikkhave attā
abhavissa, na yidam rūpam ābādhāya samvatteyya, labbhettha
ca rūpe evam me rūpam hotu, evam me rūpam mā ahoṣīti
yasmā ca kho bhikkhave rūpam anattā, tasmā rūpam ābādhā-
ya samvattati, na ca labbhatī rūpe evam me rūpam hotu,
evam me rūpam mā ahoṣīti ||38|| vedanā anattā, vedanā ca
h' idam bhikkhave attā abhavissa, na yidam vedanā ābādhāya
samvatteyya, labbhettha ca vedanāya evam me vedanā hotu,
evam me vedanā mā ahoṣīti. yasmā ca kho bhikkhave
vedanā anattā, tasmā vedanā ābādhāya samvattati, na ca
labbhatī vedanāya evam me vedanā hotu, evam me vedanā
mā ahoṣīti. ||39|| saññā anattā — la — samkhārā anattā,
samkhārā ca h' idam bhikkhave attā abhavissamsu, na yidam
samkhārā ābādhāya samvatteyyum, labbhettha ca samkhā-
resu evam me samkhārā hontu, evam me samkhārā mā
ahesun ti yasmā ca kho bhikkhave samkhārā anattā,
tasmā samkhārā ābādhāya samvattanti, na ca labbhatī sam-
khāresu evam me samkhārā hontu, evam me samkhārā mā
ahesun ti ||40|| viññānam anattā, viññānañ ca h' idam bhi-
kkhave attā abhavissa, na yidam viññānam ābādhāya sam-

vatteyya, labbhettha ca viññāne evam me viññānam hotu, evam me viññānam mā ahoṣīti yasmā ca kho bhikkhave viññānam anattā, tasmā viññānam ābādhāya samvattati, na ca labbhati viññāne evam me viññānam hotu, evam me viññānam mā ahoṣīti ||41|| tam kim maññītha bhikkhave, rūpam niccam vā aniccam vā 'ti aniccam bhante yam panāniccam, dukkham vā tam sukham vā 'ti dukkham bhante yam panāniccam dukkham viparīṇāmadhammam, kalam nu tam samanupassitum etam mama, eso 'ham asmi, eso me attā 'ti no h' etam bhante ||42|| vedanā — la — saññā — la — samkhārā — la — viññānam niccam vā aniccam vā 'ti aniccam bhante yam panāniccam, dukkham vā tam sukham vā 'ti dukkham bhante yam panāniccam dukkham viparīṇāmadhammam, kalam nu tam samanupassitum etam mama, eso 'ham asmi, eso me attā 'ti. no h' etam bhante. ||43|| tasmā ttha bhikkhave yam kiñci rūpam atītānāgatapaccuppannam ajjhattam va bahiddhā vā olārikam vā sukhumam vā hīnam vā paṇītam vā yam dūre vā santike vā, sabbam rūpam n' etam mama, n' eso 'ham asmi, na me so attā 'ti evam etam yathābhūtam sammappaññāya datṭhabbam ||44|| yā kacci vedanā — la — yā kacci saññā — la — ye keci samkhārā — la — yam kiñci viññānam atītānāgatapaccuppannam ajjhattam vā bahiddhā va olārikam vā sukhumam vā hīnam vā paṇītam vā yam dūre vā santike vā sabbam viññānam n' etam mama, n' eso 'ham asmi, na me so attā 'ti evam etam yathābhūtam sammappaññāya datṭhabbam ||45|| evam passam bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, samkhāresu pi nibbindati, viññānasmim pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñānam hotu, khinā jāti, vusitam brahmacariyam, katam karaniyam, nāparam itthattāyā 'ti pajānātīti ||46|| idam avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandanti imasmīñ ca pana veyyākaranasmim bhaññamāne pañcavaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccmsu. tena kho pana samayena cha loke arahanto honti. ||47|| 6||

paṭhamabhāṇavāram.

tena kho pana samayena Bārānasiyaṃ Yaso nāma kulaputto setthiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko so vassike pāsāde cattāro māse nippurisehi tuiyehi paricāriyamāno na heṭṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmaginehi samappitassa samaṅgibhūtassa paricāriyamānassa paṭigacc 'eva niddā okkami, pariṇassāpi pacchā niddā okkami, sabbarattiyo ca telappadīpo jhāyati ||1|| atha kho Yaso kulaputto paṭigacc 'eva paṭibujjhivā addasa sakam pariṇanam supantam, aññissā kacche vīnam, aññissā kanthe mutiṅgam, aññissā kacche ālambaram, aññiam vikesikam, aññiam vikkheliṅgam, vipṭapantīyo, hatthappattam susānam maññie. disvān' assa ādīnavo pāturahosi, nibbidāya cittam santhāsi. atha kho Yaso kulaputto udānam udānesi upaddutam vata bho, upassatṭham vata bho 'ti ||2|| atha kho Yaso kulaputto suvannapādukāyo ārohitvā yena nivesanadvāram ten' upasamkami, amanussā dvāram vivarimsu mā Yasassa kulaputtassa koci antarāyam akāsi agārasmā anagāriyam pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāram ten' upasamkami, amanussā dvāram vivarimsu mā Yasassa kulaputtassa koci antarāyam akāsi agārasmā anagāriyam pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanam migadāyo ten' upasamkami. ||3|| tena kho pana samayena bhagavā rattiyaṃ paccūsasamayam paccutthāya ajjhokāse caṅkamati. addasa kho bhagavā Yasam kulaputtam dūrato 'va āgacchantam, disvāna caṅkamā orohivā paññiatte āsane nisīdi atha kho Yaso kulaputto bhagavato avidūre udānam udānesi upaddutam vata bho, upassatṭham vata bho 'ti atha kho bhagavā Yasam kulaputtam etad avoca idam kho Yaso anupaddutam, idam anupassatṭham ehi Yaso nisīda, dhammam te desessāmīti ||4|| atha kho Yaso kulaputto idam kira anupaddutam, idam anupassatṭham ti hattho udaggo suvannapādukāhi orohivā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikatham kathesi seyyath' idam dānakatham silakatham saggakatham kāmānam ādīnavam okāram saṃkiḷlesam nekkhamme ānisaṃsaṃ pakāsesi ||5|| yadā bhagavā

āññāsi Yasam kulaputtam kallacittam muducittam vinīva-
 ranacittam udaggacittam pasannacittam, atha yā buddhānam
 sāmukksamāka dhammadesanā tam pakāsesi, dukkham samu-
 dayam nirodham maggam seyyathāpi nāma suddham va-
 ttham apagatakālakam sammad eva rajanam patiganheyya,
 evam eva Yasassa kulaputtassa tasmim yeva āsane virajam
 vītamalam dhammacakkhum udapādi yam kiñci samudaya-
 dhammam sabbam tam nirodhadhamman ti ||6|| atha kho
 Yasassa kulaputtassa mātā pāsādam abhirūhitvā Yasam kula-
 puttam apassantī yena setthi gahapati ten' upasamkamī,
 upasamkamitvā setthim gahapatim etad avoca putto te ga-
 hapati Yaso na dissatīti. atha kho setthi gahapati catuddisā
 assadūte uyyojetvā sāmam yeva yena Isipatanam mīgadāyo
 ten' upasamkamī addasa kho setthi gahapati suvannapā-
 dukānam nikkhepam, disvāna tam yeva anugamāsi. ||7||
 addasa kho bhagavā setthim gahapatim dūrato 'va āgacchan-
 tam, disvāna bhagavato etad ahosi yam nūnāham tathā-
 rūpam iddhābhisamkhāram abhisamkhāreyyam, yathā setthi
 gahapati idha nisinno idha nisinnam Yasam kulaputtam na
 passeyyā 'ti atha kho bhagavā tathārūpam iddhābhisam-
 khāram abhisamkhāresi ||8|| atha kho setthi gahapati yena
 bhagavā ten' upasamkamī, upasamkamitvā bhagavantam etad
 avoca api bhante bhagavā Yasam kulaputtam passeyyā 'ti
 tena hi gahapati nisīda app eva nāma idha nisinno idha
 nisinnam Yasam kulaputtam passeyyāsīti atha kho setthi
 gahapati idh' eva kirāham nisinno idha nisinnam Yasam
 kulaputtam passissāmīti haṭṭho udaggo bhagavantam abhivā-
 detvā ekamantam nisīdi. ||9|| ekamantam nisinnassa kho
 setthissa gahapatissa bhagavā anupubbikatham kathesi—la—
 aparappaccayo satthu sāsane bhagavantam etad avoca
 abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante
 nikkujjītam vā ukkujjeyya, paticchannam vā vivareyya, mū-
 lhasa vā maggam ācikkheyya, andhakāre vā telapajjotam
 dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhaga-
 vatā anekapariyāyena dhammo pakāsito es' āham bhante
 bhagavantam saranam gacchāmi dhammañi ca bhikkhusam-
 ghañi ca, upāsakam mam bhagavā dhāretu ajjatagge pānupe-
 tam saranam gatan ti so 'va loke paṭhamam upāsako ahosi

tevāciko. ||10|| atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathāditttham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimucci. atha kho bhagavato etad ahoṣi Yasassa kulaputtassa pituno dhamme desiyamāne yathāditttham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam abhabbo kho Yaso kulaputto hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto yam nūnāham tam iddhābhisamkhāram paṭippassambheyyan ti atha kho bhagavā tam iddhābhisamkhāram paṭippassambhesi. ||11|| addasa kho setthi gahapati Yasam kulaputtam nisinnam, disvāna Yasam kulaputtam etad avoca mātā te tāta Yasa paridevasokasampannā, dehi mātu jīvitan ti ||12|| atha kho Yaso kulaputto bhagavantam ullokesi. atha kho bhagavā setthum gahapatim etad avoca tam kim maññasi gahapati, Yasassa sekkena fiānena sekkena dassanena dhammo dittho seyyathāpi tayā. tassa yathāditttham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam bhabbo nu kho Yaso gahapati hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti no h' etam bhante. Yasassa kho gahapati kulaputtassa sekkena fiānena sekkena dassanena dhammo dittho seyyathāpi tayā tassa yathāditttham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam abhabbo kho gahapati Yaso kulaputto hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti ||13|| lābhā bhante Yasassa kulaputtassa, suladdham bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittam vimuttam adhivāsetu me bhante bhagavā ajjatanāya bhattam Yasena kulaputtena pacchāsamanenā 'ti adhivāsesi bhagavā tunhibhāvena atha kho setthi gahapati bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā pakkāmi ||14|| atha kho Yaso kulaputto acirappakkante setthimhi gahapatimhi bhagavantam etad avoca labheyyāham bhante bhagavato santike pabbajjam, labbheyyam upasampadan ti ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyam sammā dukkhassa antakiriyyāyā 'ti. sā

'va tassa āyasmato upasampadā ahosi. tena kho pana sama-
yena satta loke arahanto honti ||15||

Yasapabbajjā niṭṭhitā. ||7||

atha kho bhagavā pubbanhasamayam nivāsetvā pattacīva-
ram ādāya āyasmatā Yasena pacchāsamaneṇa yena seṭṭhiṣṣa
gahapatissa nivesanam ten' upasamkami, upasamkamitvā
paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca
purānadutiyyikā ca yena bhagavā ten' upasamkamimsu, upa-
samkamitvā bhagavantam abhivādetvā ekamantam nisīdim-
su ||1|| tāsam bhagavā anupubbikatham kathesi seyyath'
īdam dānakatham silakatham saggakatham kāmānam ādi-
navam okāram samkilesam nekkhamme ānissamsam pakāsesi
yadā tā bhagavā aññāsī kallacittā muducittā vinīvaranacittā
uddaggacittā pasannacittā, atha yā buddhānam sāmukkamsi-
kā dhammadesanā tam pakāsesi, dukkham samudayam ni-
rodham maggam. seyyathāpi nāma suddham vattham apa-
gatakālakam sammad eva rajanam patiganheyya, evam eva
tāsam tasmim yeva āsane virajam vītamalam dhammaca-
kkhum udapādi yam kiñci samudayadhammam sabbam tam
nirodhadhamman ti ||2|| tā ditthadhammā pattadhammā
viditadhammā pariyogālhaddhammā tinnavicikicchā vigataka-
thamkathā vesārajappattā aparappaccayā satthu sāsane bha-
gavantam etad avocum abhikkantam bhante, abhikkantam
bhante — la — etā mayam bhante bhagavantam saranam ga-
cchāma dhammañ ca bhikkhusamghañ ca, upāsikāyo no bha-
gavā dhāretu ajjatagge pānupetā saranam gatā 'ti. tā 'va
loke paṭhamam upāsikā ahesum tevācika. ||3|| atha kho
āyasmato Yasassa mātā ca pitā ca purānadutiyyikā ca bhaga-
vantañ ca āyasmantañ ca Yasam pañitena khādanīyena bho-
janiyena sahatthā santappetvā sampavāretvā bhagavantam
bhuttāvim onītapattapānīm ekamantam nisīdimsu. atha kho
bhagavā āyasmato Yasassa mātarañ ca pītarañ ca purāna-
dutiyyikañ ca dhammiyā kathāya sandassetvā samādapetvā
samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā
Bārānasiyam seṭṭhānuseṭṭhinam kulānam puttā Vimalo

assosum kho âyasmato Yasassa paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ. Yaso kira kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti sutvâna nesam etad ahosi na hi nûna so orako dhammavinayo, na sâ orakâ pabbajjâ, yattha Yaso kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti ||1|| te yenâyasmâ Yaso ten' upasamkamimsu, upasamkamitvâ âyasmantam Yasam abhivâdetvâ ekamantam attham-su atha kho âyasmâ Yaso te paññâsamatte gihisahâyake âdâya yena bhagavâ ten' upasamkamî, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi ekamantam nisinnô kho âyasmâ Yaso bhagavantam etad avoca ime me bhante paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ, ime bhagavâ ovadatu anusâsatû 'ti. ||2|| tesam bhagavâ anupubbikatham kathesi seyyath' idam dânakatham silakatham saggakatham kâmanam âdinavam okâram samkilesam nekkhamme ânisamsam pakâsesi—pa—dukkham samudayam nirodham maggam seyyathâpi nâma suddham vattham apagatakâlakam sammad eva rajanam patiganheyya, evam eva tesam tasmim yeve âsane virajam vîtamalam dhammacakkhum udapâdi yam kiñci samudaya-dhammam sabbam tam nirodhadhamman ti. ||3|| te ditthadhammâ pattadhammâ viditadhammâ pariyogâlhadhammâ tinnavicikicchâ vîgatakathamkathâ vesârajappattâ aparappaccayâ satthu sâsane bhagavantam etad avocum labheyyâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti etha bhikkhavo 'ti bhagavâ avoca, svâkkhâtô dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyâyâ 'ti sâ 'va tesam âyasmantânânam upasampadâ ahosi. atha kho bhagavâ te bhikkhû dhammiyâ kathâyâ ovadî anusâsi. tesam bhagavatâ dhammiyâ kathâyâ ovadiyamânânam anusâsiyamânânam anupâdâya âsavehi cittâni vimuccimsu tena kho pana samayena ekasatthi loka arahanto honti. ||4||10||

atha kho bhagavâ bhikkhû âmantesi. mutt' âham bhikkhave sabbapâsehi ye dîbbâ ye ca mânusâ tumhe pi bhikk-

khave muttā sabbapāsehi ye dibbā ye ca mānūsā caratha bhikkhave cārikam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam mā ekena dve agamittha. desetha bhikkhave dhammam ādikalyānam majjhekalyānam pariyosānakalyānam sāttham savvañjanam kevalaparipunnam parisuddham brahmacariyam pakāsetha santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasamkamissāmi dhammadesanāyā 'ti ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi

baddho 'sī sabbapāsehi ye dibbā ye ca mānūsā,
mahābandhanabaddho 'sī, na me samana mokkhasitī |
mutt' āham sabbapāsehi ye dibbā ye ca mānūsā,
mahābandhanamutto 'mhi, nihato tvam asī Antakā 'tī |
antalikkhacaro pāso yv āyam caratī mānaso
tena tam bādhayissāmi, na me samana mokkhasitī |
rūpā saddā gandhā rasā photthabbā ca manoramā
ettha me vigato chando, nihato tvam asī Antakā 'tī

atha kho Māro pāpimā jānātī mam bhagavā, jānātī mam sugato 'tī dukkhī dummano tatth' ev' antaradhāyīti ||2||

Mārakathā nīṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessatī upasampādessatīti, tattha bhikkhū c' eva kīlāmantī pabbajjāpekkhā ca upasampadāpekkhā ca atha kho bhagavato rahogatassa patisallīnassa evaṃ cetaso parivittakko udapādī etarahī kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessatī upasampādessatīti, tattha bhikkhū c' eva kīlāmantī pabbajjāpekkhā ca upasampadāpekkhā ca yam nūnāham bhikkhūnam anujāneyyam tumheva dānī bhikkhave tāsū-tāsū disāsū tesū-tesū janapadesu pabbājettha upasampādetthā 'tī. ||1|| atha kho bhagavā sāyanhasamayam patisallānā vutṭhito etasmim nīdāne —pa— dhammikatham katvā

bhikkhû âmantesi : idha mayham bhikkhave rahogatassa patisallīnassa evam cetaso parivātakko udapādi etarahi kho bhikkhû nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessatī upasampādessatīti, tattha bhikkhû c' eva kīlamanti pabbajjāpekkhā ca upasampadāpekkhā ca yam nūnāham bhikkhūnam anujāneyyam tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādettha. evaṃ ca pana bhikkhave pabbājetabbo upasampādetabbo pathamam kesamassum ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnam pāde vandāpetvā, ukkuṭikam nisīdāpetvā, añjalim pagganhāpetvā evam vadehīti vattabbo. ||3|| buddham saranam gacchāmi, dhammam saranam gacchāmi, saṃgham saranam gacchāmi, dutiyam pi buddham saranam gacchāmi, dutiyam pi dhammam saranam gacchāmi, dutiyam pi saṃgham saranam gacchāmi, tatīyam pi buddham saranam gacchāmi, tatīyam pi dhammam saranam gacchāmi, tatīyam pi saṃgham saranam gacchāmi. anujānāmi bhikkhave imehi tīhi saranagamanehi pabbajjam upasampadan ti ||4||
tīhi saranagamanehi upasampadākathā niṭṭhitā ||12||

atha kho bhagavā vassam vuttho bhikkhû âmantesi mayham kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaram vimuttim anupāpunātha anuttaram vimuttim sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi

baddho 'si Mārapāsehi ye dībbā ye ca mānūsā,
mahābandhanabaddho 'si, na me samana mokkhasīti. |
mutt' āham Mārapāsehi ye dībbā ye ca mānūsā,
mahābandhanamutto 'mhi nīhato tvam asī Antakā 'ti |

atha kho Māro pāpimā jānāti mam bhagavā, jānāti mam sugato 'ti dukkhī dummano tatth' ev' antaradhāyi. ||2|| ||13||

atha kho bhagavā Bārānasiyam yathābhirantam viharitvā
 yena Uruvelā tena cārikam pakkāmi atha kho bhagavā
 maggā okkamma yena aññataro vanasando ten' upasamkamī,
 upasamkamitvā tam vanasandam ajjhogāhetvā aññatarasmim
 rukkhamūle nisīdi tena kho pana samayena timsamattā
 Bhaddavaggiyā sahāyakā sapajāpatikā tasmim yeva vana-
 sande paricārenti ekassa pajāpatī nāhosi, tass' atthāya vesī
 ānitā ahosi atha kho sā vesī tesu pamattesu paricārentesu
 bhandam ādāya palāyittha ||1|| atha kho te sahāyakā sahā-
 yakassa veyyāvaccam karontā tam itthim gavesantā tam va-
 nasandam āhindantā addasamsu bhagavantam aññatarasmim
 rukkhamūle nisinnam, disvāna yena bhagavā ten' upasam-
 kamimsu, upasamkamitvā bhagavantam etad avocum api
 bhante bhagavā ekam itthim passeyyā'ti. kim pana vo kumārā
 itthiyā'ti. idha mayam bhante timsamattā Bhaddavaggiyā
 sahāyakā sapajāpatikā imasmim vanasande paricārayimhā,
 ekassa pajāpatī nāhosi, tass' atthāya vesī ānitā ahosi. atha
 kho sā bhante vesī amhesu pamattesu paricārentesu bhandam
 ādāya palāyittha. tena mayam bhante sahāyakā sahāyakassa
 veyyāvaccam karontā tam itthim gavesantā imam vanasan-
 dam āhindāmā'ti. ||2|| tam kim maññatha vo kumārā, ka-
 tamam nu kho tumhākam varam, yam vā tumhe itthim ga-
 veseyyātha yam vā attānam gaveseyyāthā'ti. etad eva
 bhante amhākam varam yam mayam attānam gaveseyyāmā
 'ti. tena hi vo kumārā nisīdatha, dhammam vo desessāmīti.
 evam bhante'ti kho te Bhaddavaggiyā sahāyakā bhagavan-
 tam abhivādetvā ekamantaṃ nisīdimsu ||3|| tesam bhagavā
 anupubbikatham kathesi seyyath' idam · dānakatham sīla-
 katham saggakatham kāmānam ādīnavam okāram samkilesam
 nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi
 kallacitte muducitte vinīvaranacitte udaggacitte pasannacitte,
 atha yā buddhānam sāmukkamsikā dhammadesanā, tam pa-
 kāsesi, dukkham samudayam nirodham maggam seyyathāpi
 nāma suddham vattham apagatakālakam sammad eva rajanam
 paṭiganheyya, evam eva tesam tasmim yeva āsane virajam
 vītamalam dhammacakkhum udapādi yam kiñci samudaya-
 dhammam sabbam tam nirodhadhammam ti. ||4|| te dīṭha-
 dhammā pattadhammā viditadhammā pariyogālhaddhammā

tinnavicikicchā vigatakathamkathā vesārajappattā aparapaccayā satthu sāsane bhagavantam etad avocum labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum nitthitam ||14|| dutiyakabhānavāram

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jatilā pativasanti Uruvelakassapo Nadīkassapo Gayākassapo 'ti tesu Uruvelakassapo jatilo pañcannam jatilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadīkassapo jatilo tinnam jatilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jatilo dvinnam jatilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. ||1|| atha kho bhagavā yena Uruvelakassapassa jatilassa assamo ten' upasamkamī, upasamkamitvā Uruvelakassapam jatilam etad avoca sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti na kho me mahāsamana garu, cand' ettha nāgarājā iddhumā āsiviso ghoraviso, so tam mā vihethesīti. dutiyam pi kho bhagavā Uruvelakassapam jatilam etad avoca sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti na kho me mahāsamana garu, cand' ettha nāgarājā iddhumā āsiviso ghoraviso, so tam mā vihethesīti. tatiyam pi kho bhagavā Uruvelakassapam jatilam etad avoca sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti na kho me mahāsamana garu, cand' ettha nāgarājā iddhumā āsiviso ghoraviso, so tam mā vihethesīti app eva mam na vihethesīya, iṅgha tvam Kassapa anujānāhi agyāgāran ti. vihara mañāsamana yathāsukhan ti ||2|| atha kho bhagavā agyāgāram pavisitvā tinasantharakam paññāpetvā nisīdi palāṅkam ābhūñjitvā ujum kāyam paṇḍhāya parimukham satim upaṭṭhāpetvā. atha kho so nāgo bhagavantam pavitṭham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi yam nūnāham imassa nāgassa anupahacca

chaviñ ca cammañ ca mamsañ ca nhârui ca atthui ca atthi-
miñjañ ca tejasâ tejam pariyâdiyeyyan ti. ||3|| atha kho
bhagavâ tathârûpam iddhâbhisamkhâram abhisamkharitvâ
padhûpâsi. atha kho so nâgo makkham asahamâno pajjali.
bhagavâpi tejodhâtum samâpajjivâ pajjali ubhinnaṃ sajo-
tibhûtānam agyâgâram âdittam viya hoti sampajjalitam sajo-
tibhûtam. atha kho te jatilâ agyâgâram parivâretvâ evam
âhamsu abhirûpo vata bho mahâsamano, nâge na viheṭhis-
satîti. ||4|| atha kho bhagavâ tassâ rattiyâ accayena tassa
nâgassa anupahacca chaviñ ca cammañ ca mamsañ ca nhârui
ca atthui ca atthimiñjañ ca tejasâ tejam pariyâdiyivâ patte
pakkhîpitvâ Uruvelakassapassa jatilassa dassesi ayam te
Kassapa nâgo, pariyâdinno assa tejasâ tejo 'ti atha kho
Uruvelakassapassa jatilassa etad ahosi mahiddhiko kho ma-
hâsamano mahânubhâvo, yatra hi nâma candassa nâgarâjassa
iddhimato âsivisassa ghoravisassa tejasâ tejam pariyâdiyissa-
ti, na tv eva ca kho arahâ yathâ ahan ti ||5||

Nerañjarâyam bhagavâ Uruvelakassapam jatilam avoca
sace te Kassapa agaru, viharemu ajjunho aggisâlamhîti na
kho me mahâsamana garu, phâsukâmo 'va tam nivâremi, cand'
ettha nâgarâjâ iddhimâ âsiviso ghoraviso, so tam mâ viheṭhe-
sîti app eva mam na viheṭheyya, iñgha tvam Kassapa anujâ-
nâhi agyâgâran ti. dinnan ti nam viditvâ asambhîto pâvisi
bhayamatîto disvâ isim pavittham ahinâgo dummano padhû-
pâsi. sumânaso avimano manussanâgo pi tattha padhûpâsi
makkhañ ca asahamâno ahinâgo pâvako va pajjali tejodhâ-
tusukusalo manussanâgo pi tattha pajjali. ubhinnaṃ sajoti-
bhûtānam agyâgâram udicare jatilâ abhirûpo vata bho
mahâsamano nâge na viheṭhisatîti bhananti. ||6|| atha kho
tassâ rattiyâ accayena hatâ nâgassa acciyo honti, iddhimato
pana thitâ anekavannâ acciyo honti, nîlâ atha lohikâ mañ-
jetthâ pîtakâ phalîkavannâyo Añgirasassa kâye anekavannâ
acciyo honti pattamhi odahitvâ ahinâgam brâhmanassa
dassesî ayam te Kassapa nâgo, pariyâdinno assa tejasâ tejo
'ti. atha kho Uruvelakassapo jatilo bhagavato iminâ iddhi-
pâtihâriyena abhippasanno bhagavantam etad avoca idh'
eva mahâsamana vihara, ahan te dhuvabhattenâ 'ti ||7||

paṭṭhamam pâṭihâriyam. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidûre aññatarasmim vanasande vihāsi. atha kho cattāro Mahārājāno abhikkantāya rattiyā abhikkantavannā kevalakappam vanasandam obhāsetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā catuddisā atthamsu seyyathāpi mahantā aggikkhandhā. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca kâlo mahāsamana nitthitam bhattam. ke nu kho te mahāsamana abhikkantāya rattiyā abhikkantavannā kevalakappam vanasandam obhāsetvā yena tvam ten' upasamkamimsu, upasamkamitvā tam abhivādetvā catuddisā atthamsu seyyathāpi mahantā aggikkhandhā 'tī ete kho Kassapa cattāro Mahārājāno yenāham ten' upasamkamimsu dhammasavanāyā 'tī. atha kho Uruvelakassapassa jaṭilassa etad aho si mahiddhiko kho mahāsamano mahānubhavo, yatra hi nāma cattāro pi Mahārājāno upasamkamissanti dhammasavanāya, na tv eva ca kho arahā yathā ahan tī atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhūñjitvā tasmmim yeva vanasande vihāsi ||2||

duṭṭiyakapāṭihāriyam. ||16||

atha kho Sakko devānam indo abhikkantāya rattiyā abhikkantavannā kevalakappam vanasandam obhāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho, pūrimāhi vannanibhāhi abhikkantataro ca panītataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca kâlo mahāsamana nitthitam bhattam. ko nu kho so mahāsamano abhikkantāya rattiyā abhikkantavannā kevalakappam vanasandam obhāsetvā yena tvam ten' upasamkami, upasamkamitvā tam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vannanibhāhi abhikkantataro ca panītataro ca 'tī. eso kho Kassapa Sakko devānam indo yenāham ten' upasamkami dhammasavanāyā 'tī. atha kho Uruvelakassapassa jaṭilassa etad aho si mahiddhiko kho mahāsamano mahānubhavo, yatra hi nāma

Sakko pi devānam indo upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasande vihāsi ||2||

tatīyakapātīhāriyam. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyā abhikkantavannā kevalakappam vanasandam obhāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vannaṇibhāhi abhikkantataro ca panītataro ca. ||1||
atha kho Uruvelakassapo jatilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca kālo mahāsamana nīthitam bhattam ko nu kho so mahāsamana abhikkantāya rattiyā abhikkantavannā kevalakappam vanasandam obhāsetvā yena tvam ten' upasamkami, upasamkamitvā tam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vannaṇibhāhi abhikkantataro ca panītataro cā 'ti. eso kho Kassapa Brahmā Sahampati yenāham ten' upasamkami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi mahiddhiko kho mahāsamano mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasande vihāsi. ||2||

catutthapātīhāriyam. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyañño paccupatthito hoti kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamitukāmā honti atha kho Uruvelakassapassa jaṭilassa etad ahosi etarahi kho me mahāyañño paccupatthito kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamano mahājanakāye iddhupātīhāriyam karissati, mahāsamanassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jatilassa cetasā cetoparivittakkam aññāya Uttarakurum gantvā tato pindapātāma āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāram akāsi. atha kho Uruvelakassapo jatilo tassā rattiyā accayena yena bhagavā ten' upasamkamā, upasamkamitvā bhagavantam etad avoca kālo mahāsamana, nitthitam bhattam kim nu kho mahāsamana hiyyo nāgamāsi. api ca mayam tam sarāma kim nu kho mahāsamano nāgacchatīti, khādaniyassa ca bhojaniyassa ca te pativiso thapito 'ti ||2|| nanu te Kassapa etad ahosi etarahi kho me mahāyañño paccupatthito kevalakappā ca Aṅgamaḍḍhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti sace mahāsamano mahājanakāye iddhipāṭihāriyam karissati, mahāsamanassa lābhasakkāro abhivaddhissati, mama lābhasakkāro pariḥāyissati aho nūna mahāsamano svātānāya nāgaccheyyā 'ti ||3|| so kho aham Kassapa tava cetasā cetoparivittakkam aññāya Uttarakurum gantvā tato pindapātāma āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāram akāsin ti. atha kho Uruvelakassapassa jatilassa etad ahosi mahiddhiko kho mahāsamano mahānubhāvo, yatra hi nāma cetasāpi cittaṃ pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jatilassa bhattam paribhuñjitvā tasmim yeva vanasande vihāsi. ||4||

pañcamam paṭihāriyam ||19||

tena kho pana samayena bhagavato pamsukūlam uppannam hoti atha kho bhagavato etad ahosi kattha nu kho aham pamsukūlam dhoveyyan ti atha kho Sakko devānam indo bhagavato cetasā cetoparivittakkam aññāya pāninā pokkharanim khanitvā bhagavantam etad avoca idha bhante bhagavā pamsukūlam dhovatū 'ti atha kho bhagavato etad ahosi kimhi nu kho aham pamsukūlam parimaddeyyan ti atha kho Sakko devānam indo bhagavato cetasā cetoparivittakkam aññāya mahatim sīlam upanikkhipi idha bhante bhagavā pamsukūlam parimaddatū 'ti ||1|| atha kho bhagavato etad ahosi: kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivittakkam aññāya sākham onamesi idha bhante bhagavā

âlambitvâ uttaratû 'ti. atha kho bhagavato etad ahosi kimhi nu kho aham pamsukûlam vissajjeyyan ti atha kho Sakko devânam indo bhagavato cetasâ cetoparivitakkam aññâya mahatim silam upanikkhipi idha bhante bhagavâ pamsukûlam vissajjetû 'ti ||2|| atha kho Uruvelakassapo jatilo tassâ rattiya accayena yena bhagavâ ten' upasamkamî, upasamkamitvâ bhagavantam etad avoca kâlo mahâsamana, nitthitam bhattam kim nu kho mahâsamana nâyam pubbe idha pokkharanî, sâyam idha pokkharanî, na yimâ silâ pubbe upanikkhittâ, ken' imâ silâ upanikkhittâ, na yimassa kakudhassa pubbe sâkhâ onatâ, sâyam sâkhâ onatâ 'ti. ||3|| idha me Kassapa pamsukûlam uppannam ahosi, tassa mayham Kassapa etad ahosi kattha nu kho aham pamsukûlam dho-veyyan ti atha kho Kassapa Sakko devânam indo mama cetasâ cetoparivitakkam aññâya pâṇinâ pokkharanîm khanitvâ mam etad avoca idha bhante bhagavâ pamsukûlam dhovatû 'ti sâyam amanussena pâṇinâ khanitâ pokkharanî tassa mayham Kassapa etad ahosi kimhi nu kho aham pamsukûlam parimaddeyyan ti atha kho Kassapa Sakko devânam indo mama cetasâ cetoparivitakkam aññâya mahatim silam upanikkhipi idha bhante pamsukûlam parimaddatû 'ti. sâyam amanussena nikkhittâ silâ ||4|| tassa mayham Kassapa etad ahosi: kimhi nu kho aham âlambitvâ uttareyyan ti. atha kho Kassapa kakudhe adhiyathâ devatâ mama cetasâ cetoparivitakkam aññâya sâkham onamesi idha bhante bhagavâ âlambitvâ uttaratû 'ti sv âyam âharahattho kakudho. tassa mayham Kassapa etad ahosi kimhi nu kho aham pamsukûlam vissajjeyyan ti atha kho Sakko devânam indo mama cetasâ cetoparivitakkam aññâya mahatim silam upanikkhipi idha bhante bhagavâ pamsukûlam vissajjetû 'ti sâyam amanussena nikkhittâ silâ 'ti ||5|| atha kho Uruvelakassapassa jatilassa etad ahosi mahiddhiko kho mahâsamano mahânubhâvo, yatra hi nâma Sakko devânam indo veyyâ-vaccam karissati, na tv eva ca kho arahâ yathâ ahan ti atha kho bhagavâ Uruvelakassapassa jatilassa bhattam bhuñjtvâ tasmim yeva vanasande vihâsi ||6||

atha kho Uruvelakassapo jatilo tassâ rattiya accayena yena bhagavâ ten' upasamkamî, upasamkamitvâ bhaga-

vato kâlam ârocesi kâlo mahâsamana nitthitam bhattan ti. gaccha tvam Kassapa, âyâm' ahan ti Uruvelakassapam jatilam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisîdi ||7|| addasa kho Uruvelakassapo jatilo bhagavantam agyâgâre nisinnam, disvâna bhagavantam etad avoca katamena tvam mahâsamana maggena âgato aham tayâ paṭhamataram pakkanto, so tvam paṭhamataram âgantvâ agyâgâre nisinnno 'ti. ||8|| idhâham Kassapa tam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ pathamataram âgantvâ agyâgâre nisinnno idam kho Kassapa jambuphalam vanna-sampannam gandhasampannam rasasampannam, sace âkañkhasi, paribhuñjâ 'ti alam mahâsamana, tvam yev' etam arahasi, tvam yev' etam paribhuñjâhîti. atha kho Uruvelakassapassa jatilassa etad ahosi mahiddhiko kho mahâsamano mahânubhâvo, yatra hi nâma mam pathamataram uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisîdissati, na tv eva ca kho arahâ yathâ ahan ti. atha kho bhagavâ Uruvelakassapassa jatilassa bhattam bhuñjitvâ tasmim yeva vanasande vihâsi. ||9|| atha kho Uruvelakassapo jatilo tassâ rattiyâ accayena yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavato kâlam ârocesi. kâlo mahâsamana nitthitam bhattan ti gaccha tvam Kassapa, âyâm' ahan ti Uruvelakassapam jatilam uyyojetvâ yâya jambuyâyam Jambudîpo paññâyati, tassâ avidûre ambo —gha— tassâ avidûre âmalakî —la— tassâ avidûre harîtakî —la— Tâvatimsam gantvâ pâricchattakapuppham gahetvâ pathamataram âgantvâ agyâgâre nisîdi. addasa kho Uruvelakassapo jatilo bhagavantam agyâgâre nisinnam, disvâna bhagavantam etad avoca katamena tvam mahâsamana maggena âgato aham tayâ pathamataram pakkanto, so tvam paṭhamataram âgantvâ agyâgâre nisinnno 'ti. ||10|| idhâham Kassapa tam uyyojetvâ Tâvatimsam gantvâ pâricchattakapuppham gahetvâ paṭhamataram âgantvâ agyâgâre nisinnno idam kho Kassapa pâricchattakapuppham vanna-sampannam gandhasampannam, sace âkañkhasi, ganhâ 'ti. alam mahâsamana, tvam yev' etam arahasi, tvam yev' etam

ganhā 'ti atha kho Uruvelakassapassa jaṭilassa etad ahoṣi mahiddhiko kho mahāsamanā mahānubhāvo, yatra hi nāma mam paṭhamataram uyyojetvā Tāvatisam gantvā pārīcchattakapuppham gabetvā paṭhamataram āgantvā agyāgāre nisīdissati, na tv eva ca kho arahā yathā ahan ti. ||11||

tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti katthāni phāletum atha kho tesam jaṭilānam etad ahoṣi nissamsayam kho mahāsamanassa iddhānubhāvo, yathā mayam na sakkoma katthāni phāletum ti atha kho bhagavā Uruvelakassapam jaṭilam etad avoca phāliyantu Kassapa katthānīti phāliyantu mahāsamanā 'ti. sakid eva pañcakatthasatāni phāliyimsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi. mahiddhiko kho mahāsamanā mahānubhāvo, yatra hi nāma katthāni pi phāliyissanti, na tv eva ca kho arahā yathā ahan ti ||12|| tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjāletum atha kho tesam jaṭilānam etad ahoṣi. nissamsayam kho mahāsamanassa iddhānubhāvo, yathā mayam na sakkoma aggī ujjāletum ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca: ujjāliyantu Kassapa aggīti ujjāliyantu mahāsamanā 'ti sakid eva pañca aggisatāni ujjāliysu atha kho Uruvelakassapassa jaṭilassa etad ahoṣi mahiddhiko kho mahāsamanā mahānubhāvo, yatra hi nāma aggī pi ujjāliyissanti, na tv eva ca kho arahā yathā ahan ti. ||13|| tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetum. atha kho tesam jaṭilānam etad ahoṣi nissamsayam kho mahāsamanassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetum ti. atha kho bhagavā Uruvelakassapam jaṭilam etad avoca vijjhāyantu Kassapa aggīti vijjhāyantu mahāsamanā 'ti. sakid eva pañca aggisatāni vijjhāyimsu atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamanā mahānubhāvo, yatra hi nāma aggī pi vijjhāyissanti, na tv eva ca kho arahā yathā ahan ti. ||14|| tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antarāṭṭhakāsu himapātasamaye naggā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjanti-mujjam pi karonti. atha kho bhagavā pañcamattāni maṇḍamukhisatāni abhinimmini, yathā te jaṭilā uttaritvā visib-

besum atha kho tesam jatilānam etad ahosi. nissamsayam kho mahāsamanassa iddhānubhāvo, yathā h' imā mandā-mukhiyo nimmitā 'ti atha kho Uruvelakassapassa jatilassa etad ahosi. mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahan ti. ||15|| tena kho pana samayena mahāakālamegho vassi, mahāudakavāhako sañjāyī yasmim padese bhagavā viharati, so padeso udakena anuotthato hoti atha kho bhagavato etad ahosi yam nūnāham samantā udakam ussāretvā majjhe renuhatāya bhūmiyā caṅkameyyan ti. atha kho bhagavā samantā udakam ussāretvā majjhe renuhatāya bhūmiyā caṅkamī. atha kho Uruvelakassapo jatilo mā h' eva kho mahāsamanā udakena vulho ahosīti nāvāya sambahulehi jāṭilehi saddhim yasmim padese bhagavā viharati tam padesam agamāsi. addasa kho Uruvelakassapo jatilo bhagavantam samantā udakam ussāretvā majjhe renuhatāya bhūmiyā caṅkamantam, disvāna bhagavantam etad avoca idha nu tvam mahāsamanā 'ti ayam ah' asmi Kassapā 'ti bhagavā vehāsam abbhuggantvā nāvāya paccutthāsi atha kho Uruvelakassapassa jatilassa etad ahosi mahiddhiko kho mahāsamanā mahānubhāvo, yatra hi nāma udakam pi na pavahissati, na tv eva ca kho arahā yathā ahan ti ||16||

atha kho bhagavato etad ahosi ciram pi kho imassa moghapurissassa evam bhavissati mahiddhiko kho mahāsamanā mahānubhāvo, na tv eva ca kho arahā yathā ahan ti. yam nūnāham imam jatilam samvejeyyan ti. atha kho bhagavā Uruvelakassapam jatilam etad avoca n' eva kho tvam Kassapa arahā, na pi arahattamaggam samāpanno, sā pi te paṭipadā n' atthi, yāya tvam arahā vā assa arahattamaggam vā samāpanno 'ti atha kho Uruvelakassapo jatilo bhagavato padesu sirasā nīpatitvā bhagavantam etad avoca. labheyyāham bhante bhagavato santike pabbajjam, labheyyam upasampadan ti ||17|| tvam kho 'si Kassapa pañcannam jāṭilasatānam nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissanti atha kho Uruvelakassapo jatilo yena te jatilā ten' upasamkamī, upasamkamitvā te jāṭile etad avoca : icchām'

aham bho mahāsamane brahmacariyam caritum, yathā bhavanto maññanti tathā karontū 'ti. cūpatikā mayam bho mahāsamane abhippasannā, sace bhavam mahāsamane brahmacariyam carissatī, sabbeva mayam mahāsamane brahmacariyam carissāma 'ti ||18|| atha kho te jatilā kesamissam jatāmissam khārikājamissam aggihuttamissam udae pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nīpatitvā bhagavantam etad avocum labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahoṣi ||19||

addasa kho Nadikassapo jatilo kesamissam jatāmissam khārikājamissam aggihuttamissam udae vuyhamāne, disvān' assa etad ahoṣi. mā h' eva me bhātuno upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaram jānāthā 'ti, sāmañ ca tīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasamkami, upasamkamitvā āyasmantam Uruvelakassapam etad avoca idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti ||20|| atha kho te jatilā kesamissam jatāmissam khārikājamissam aggihuttamissam udae pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nīpatitvā bhagavantam etad avocum labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti sā 'va tesam āyasmantānam upasampadā ahoṣi. ||21||

addasa kho Gayākassapo jatilo kesamissam jatāmissam khārikājamissam aggihuttamissam udae vuyhamāne, disvān' assa etad ahoṣi. mā h' eva me bhātūnam upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmañ ca dvīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasamkami, upasamkamitvā āyasmantam Uruvelakassapam etad avoca idam nu kho Kassapa seyyo 'ti āmāvuso idam seyyo 'ti ||22|| atha kho te jatilā kesamissam jatāmissam khārikājamissam aggihuttamissam udae pavāhetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavato

pādesu sirasā nipatitvā bhagavantam etad avocum · labhey-
yāma mayam bhante bhagavato santike pabbajjam, labheyyā-
ma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca,
svākkhāto dhammo, caratha brahmacariyam sammā du-
kkhassa antakiriyyā' ti. sā 'va tesam āyasmantānam upa-
sampadā ahosi || 23 ||

bhagavato adhitthānena pañca katthasatāni na phāliyimsu,
phāliyimsu, aggī na ujjalimsu, ujjalimsu, na vijjhāyimsu,
vijjhāyimsu, pañca mandāmukhisatāni abhinimminī etena
nayena adḍhuddhapātihāriyasahassāni honti. || 24 || **20** ||

atha kho bhagavā Uruvelāyam yathābhirantam viharitvā
yena Gayāsīsam tena cārikam pakkāmi mahatā bhikkhu-
samghena saddhim bhikkhusahassena sabbe' eva purāna-
jatīhehi tatra sudam bhagavā Gayāyam viharatī Gayā-
sīse saddhim bhikkhusahassena || 1 || tatra kho bhagavā
bhikkhū āmantesi sabbam bhikkhave ādittam kiñ ca
bhikkhave sabbam ādittam cakkhum bhikkhave ādittam,
rūpā ādittā, cakkhuvīññānam ādittam, cakkhusamphasso
āditto, yad idam cakkhusamphassapaccayā uppajjati vedayī-
tam sukham vā dukkham vā adukkhamasukham vā, tam pi
ādittam kena ādittam, rāgagginā dosagginā mohagginā
ādittam, jātiyā jarāya maranena sokehi paridevehi dukkhehi
domanassehi upāyāsehi ādittan ti vadāmi || 2 || sotam ādittam,
saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jīvā
ādittā, rasā ādittā, kāyo āditto, photthabbā ādittā, mano
āditto, dhammā ādittā, manovīññānam ādittam, manosam-
phasso āditto, yad idam manosamphassapaccayā uppajjati
vedayītam sukham vā dukkham vā adukkhamasukham vā,
tam pi ādittam kena ādittam, rāgagginā dosagginā moha-
gginā ādittam, jātiyā jarāya maranena sokehi paridevehi
dukkhehi domanassehi upāyāsehi ādittan ti vadāmi || 3 ||
evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi
nibbindatī, rūpesu pi nibbindatī, cakkhuvīññāne pi nibbinda-
tī, cakkhusamphasse pi nibbindatī, yad idam cakkhusam-
phassapaccayā uppajjati vedayītam sukham vā dukkham vā
adukkhamasukham vā, tasmim pi nibbindatī. sotasmim pi
nibbindatī, saddesu pi nibbindatī, ghānasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, ra-
sesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu
pi nibbindati, manasmim pi nibbindati, dhammesu pi
nibbindati, manoviññāne pi nibbindati, manosamphasse
pi nibbindati, yad idam manosamphassapaccayā uppajjati
vedayitam sukham vā dukkham vā adukkhamasukham
vā, tasmim pi nibbindati, nibbindam virajjati, virāgā vi-
muccati, vimuttasmim vimutt' amhīti ñānam hoti, khinā
jāti, vusitam brahmacariyam, katam karaniyam, nāparam
itthattāyā 'ti pajānātīti imasmim ca pana veyyākaranasmim
bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi
cittāni vimuccimsu ||4|| ādittapariyāyam nitthitam.
||21|| Uruvelapāṭihāriyam tatīyakabhānavāram
nitthitam.

atha kho bhagavā Gayāsīse yathābhirantam viharitvā yena
Rājagaham tena cārikam pakkāmi mahatā bhikkhusam-
ghena saddhim bhikkhusahassena sabbehe' eva purāṇajātīhehi
atha kho bhagavā anupubbena cārikam caramāno yena Rāja-
gaham tad avasari tatra sudam bhagavā Rājagahe viharati
Latthivanuyyāne Supatitthe cetiye ||1|| assosi kho
rājā Māgadho Senīyo Bimbisāro samano khalu bho
Gotamo Sakyaputto Sakyakulā pabbajito Rājagaham anu-
ppatto Rājagahe viharati Latthivanuyyāne Supatitthe cetiye
tam kho pana bhagavantam Gotamam evam kalyāno kitti-
saddo abbhuggato iti pi, so bhagavā araham sammāsam-
buddho vijjācaranasampanno sugato lokavidū anuttaro puri-
sadammasārathi satthā devamanussānam buddho bhagavā,
so imam lokam sadevakam samārakam sabrahmakam sassa-
manabrāhmanim pajam sadevamanussam sayam abhiññā
sacchikatvā pavedeti, so dhammam deseti ādikalyāṇam majjhe-
kalyāṇam pariyośanakalyāṇam sāttham savyaññanam keva-
laparipunnam parisuddham brahmacariyam pakāseti sādhu
kho pana tathārūpānam arahatam dassanam hotīti ||2|| atha
kho rājā Māgadho Senīyo Bimbisāro dvādasanahutehi Māga-
dhikehi brāhmanagahapatikehi parivuto yena bhagavā ten'
upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekam-
antam nisīdi te pi kho dvādasanahutā Māgadhikā, brāh-

managahapatikā appekacce bhagavantam abhivâdetvâ ekam-
 antam nisîdîmsu, appekacce bhagavatâ saddhim sammo-
 dîmsu, sammodanîyam katham sâranîyam vîtasâretvâ ekam-
 antam nisîdîmsu, appekacce yena bhagavâ ten' añjalim
 panâmetvâ ekamantaṃ nisîdîmsu, appekacce bhagavato san-
 tike nâmagottam sâvetvâ ekamantaṃ nisîdîmsu, apekacce
 tunhîbhûtâ ekamantaṃ nisîdîmsu. || 3 || atha kho tesam dvâ-
 dasanahutânāṃ Mâgadhikāṇāṃ brâhmanagahapatikāṇāṃ
 etad aho si kim nu kho mahâsamano Uruvelakassape brah-
 macariyam carati, udâhu Uruvelakassapo mahâsamane brah-
 macariyam caratîti. atha kho bhagavâ tesam dvâdasanahu-
 tânāṃ Mâgadhikāṇāṃ brâhmanagahapatikāṇāṃ cetasâ ceto-
 parivitakkam aññâya âyasmantaṃ Uruvelakassapam gâthâya
 ajjhabhâsi

kim eva disvâ Uruvelavâsi pahâsi aggim kîsako vadâno.
 pucchâmi tam Kassapa etam attham, katham pahînam
 tava aggihuttaṃ ti |
 rūpe ca sadde ca atho rase ca kâmitthiyo câbhivadanti
 yaññâ.
 etam malan ti upadhîsu ñatvâ, tasmâ na yitthe na hute
 arañjin ti || 4 ||
 ettha ca te mano na ramittha Kassapâ 'ti bhagavâ avoca,
 rūpesu saddesu atho rasesu
 atha ko carahi devamanussaloke rato mano Kassapa brûhi
 me tan ti |
 disvâ padam santam anupadhîkam akûñcanam kâmahave
 asattam
 anaññathâbhâvim anaññaneyyam, tasmâ na yitthe na hute
 arañjin ti. || 5 ||

atha kho âyasmâ Uruvelakassapo utthâyâsanâ ekamsam
 uttarâsaṅgaṃ karitvâ bhagavato pâdesu sirasâ nîpatitvâ bha-
 gavantaṃ etad avoca satthâ me bhante bhagavâ, sâvako
 'ham asmi, satthâ me bhante bhagavâ, sâvako 'ham asmîti.
 atha kho tesam dvâdasanahutânāṃ Mâgadhikāṇāṃ brâhma-
 nagahapatikāṇāṃ etad aho si : Uruvelakassapo mahâsamane
 brahmacarîyam caratîti. || 6 || atha kho bhagavâ tesam dvâ-
 dasanahutânāṃ Mâgadhikāṇāṃ brâhmanagahapatikāṇāṃ ce-

tasā cetoparivittakam aññāya anupubbikatham kathesi seyyath' idam dānakatham sīlakatham saggakkatham kāmānam ādīnavam okāram samkilesam nekkhamme ānīsamam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaranacitte udaggacitte pasannacitte, atha yā buddhānam sāmukksamsikā dhammadesanā, tam pakāsesi, dukkham samudayam nirodham maggam ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammā eva rajanam paṭiganheyya, evam eva ekādasanahutānam Māgadhikānam brāhmanagahapatikānam Bimbisārapamukhānam tasmim yeva āsane vira- jam vītamalam dhammacakkhum udapādi yam kuñci samudayadhammam sabbam tam nirodhadhamman ti, ekanahutam upāsakattam paṭivedesi ||8|| atha kho rājā Māgadho Senīyo Bimbisāro ditthadhammo pattadhammo viditadhammo pari-yogālhaddhammo tinnavicikiccho vīgata-kathamkatho vesā- rajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesum, te me etarahi samiddhā pubbe me bhante kumārassa sato etad aho si aho vata mam rajje abhisīñceyyun ti, ayam kho me bhante pathamo assāsako aho si, so me etarahi samiddho. tassa ca me vījītam araham sammāsambuddho okkameyyā 'ti, ayam kho me bhante dutiyo assāsako aho si, so me etarahi samiddho. ||9|| tañi cāham bhagavantam payirupāseyyan ti, ayam kho me bhante tatiyo assāsako aho si, so me etarahi samiddho so ca me bhagavā dhammam deseyyā 'ti, ayam kho me bhante catuttho assāsako aho si, so me etarahi samiddho tassa cāham bhagavato dhammaṃ ājāneyyan ti, ayam kho me bhante pañcama assāsako aho si, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesum, te me etarahi samiddhā ||10|| abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūlhasa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntīti, evam eva bhaga- vatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saranam gacchāmi dhammañi ca bhikkhusam- ghañi ca, upāsakam mam bhante bhagavā dhāretu ajjatagge pānupetaṃ saraṇam gatan ti, adhivāsetu ca me bhante

bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti
 adhivāsesi bhagavā tunhībhāvena ||11|| atha kho rājā
 Māgadho Seniyo Bimbisāro bhagavato adhivāsanam viditvā
 utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā
 pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā
 rattiya accayena panītam khādaniyam bhojaniyam patiyādā-
 petvā bhagavato kalam ārocāpesi kalam bhante, nitthitam
 bhattan ti atha kho bhagavā pubbanhasamayam nivāsetvā
 pattacīvaram ādāya Rājagaham pāvisi mahatā bhikkhusam-
 ghena saddhim bhikkhusahassena sabbe' eva purānajaṭi-
 lehi. ||12|| tena kho pana समयena Sakko devānam
 indo mānavakavannam abhinimmitvā buddhapamukhassa
 bhikkhusamghassa purato-purato gacchatu imā gāthāyo gīya-
 māno

danto dantehi saha purānajaṭilehi vip̐pamutto vip̐pamuttehi
 siṅgānikkhasuvanno Rājagaham pāvisi bhagavā |
 mutto muttehi saha purānajaṭilehi vip̐pamutto vip̐pa-
 muttehi

siṅgānikkhasuvanno Rājagaham pāvisi bhagavā |
 tinno tinnehi saha purānajaṭilehi vip̐pamutto vip̐pamuttehi
 siṅgānikkhasuvanno Rājagaham pāvisi bhagavā |
 dasavāso dasabalo dasadhammavidū dasabhi c' upeto
 so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

manussā Sakkam devānam indam passitvā evam āhamasu
 abhirūpo vatāyam mānavako, dassanīyo vatāyam mānavako,
 pāsādiko vatāyam mānavako. kassa nu kho ayam mānavako
 'ti evam vutte Sakko devānam indo te manusse gāthāya
 ajjhabhāsi .

yo dhiro sabbadhī danto buddho appatipuggalo
 araham sugato loka tassāham paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhasa Seniyassa
 Bimbisārassa nivesanam ten' upasamkamī, upasamkamitvā
 paññatte āsane nisīdi saddhim bhikkhusamghena. atha
 kho rājā Māgadho Seniyo Bimbisāro buddhapamukham
 bhikkhusamgham pañitena khādaniyena bhojaniyena sa-
 hatthā santappetvā sampavāretvā bhagavantam bhuttāvim
 onītapattapānīm ekamantam nisīdi ||15|| ekamantam ni-

sinnassa kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahoṣi kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidūre na accāsanne gamanāgamana-sampannam atthikānam-atthikānam manussānam abhikkamanīyam, divā appākinnam rattim appasaddam appanigghosam vījanavātam manussarāhaseyyakam patisallānasāruppan ti ||16|| atha kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahoṣi idam kho ambhākam Veluvanam uyyānam gāmato n' eva avidūre na accāsanne gamanāgamana-sampannam atthikānam-atthikānam manussānam abhikkamanīyam, divā appākinnam, rattim appasaddam appanigghosam vījanavātam manussarāhaseyyakam patisallānasāruppan, yaṃ nūnāham Veluvanam uyyānam buddhapamukhassa bhikkhusamghassa dadeyyan ti. ||17|| atha kho rājā Māgadhō Seniyō Bimbisāro sovannamayam bhikkhāram gahetvā bhagavato onojesi etāham bhante Veluvanam uyyānam buddhapamukhassa bhikkhusamghassa dammīti paṭiggahesi bhagavā ārāman. atha kho bhagavā rājānam Māgadhā Seniyā Bimbisāram dhammīyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi, atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmantesi anujānāmi bhikkhave ārāman ti. ||18|| **22**

tena kho pana samayena Sañjāyo paribbājako Rājagahe paṭivasati mahatīyā paribbājakaparīsāya saddhim addhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjāye paribbājake brahmacariyam caranti, tehi katikā katā hoti yo pathamam amatam adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assajī pubbanhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvīsī pāsādikena abhikkantena paṭikkantena ālokitena vilokītena sammūjītena pasāritena okkhittacakkhu iriyāpathasampanno addasa kho Sāriputto paribbājako āyasmantam Assajim Rājagahe piṇḍāya carantam pāsādikena abhikkantena paṭikkantena ālokitena vilokītena sammūjītena pasāritena okkhittacakkhum iriyāpathasampannam, disvān' assa etad ahoṣi. ye vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayam tesam bhikkhūnam aññataro, yaṃ nūnā-

ham imam bhikkhum upasamkamitvā puccheyyam kam 'sī tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||2|| atha kho Sāriputtassa paribbājaka-kassa etad aho si akālo kho imam bhikkhum pucchitum, antaragharam pavitttho pindāya carati yam nūnāham imam bhikkhum piṭṭhito-piṭṭhito anubandheyyam atthikehi upa-ññātam maggan ti. atha kho āyasmā Assaji Rājagahe pindāya caritvā pindapātam ādāya patikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmatā Assajinā saddhim sammodi, sammodanīyam katham sārānīyam vītisāretvā ekamantam atthāsi, ekamantam thito kho Sāriputto paribbājako āyasmantam Assajim etad avoca vipasannāni kho te āvuso indriyāni, parisuddho chavivanno pariyodāto, kam 'sī tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||3|| atth' āvuso mahāsamanā Sakyaputto Sakyakulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti kimvādi panāyasmato satthā kimakkhāyīti aham kho āvuso navo acirapabbajito adhunāgato imam dhamma-vinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. atha kho Sāriputto paribbājako āyasmantam Assajim etad avoca hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyaññanam bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi.

ye dhammā hetuppabbhavā tesam hetum tathāgato āha
tesañ ca yo nirodho evamvādi mahāsamanā 'ti.

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vitamalam dhammacakkhum udapādiyam kiñci samudayadhammam sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adiṭṭham abbatitā bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami. addasa kho Moggallāno paribbājako Sāriputtam paribbājakam dūrato 'va āgacchantam, disvāna Sāri-

puttam paribbājakam etad avoca vippasannāni kho te āvuso
 indriyāni, parisuddho chavivanno pariyodāto, kacci nu tvam
 āvuso amatam adhigato 'ti. āmāvuso amatam adhigato
 'ti yathā katham pana tvam āvuso amatam adhigato
 'ti ||6|| idhāham āvuso addasam Assajum bhikkhum Rāja-
 gahe pindāya carantam pāsādikena abhikkantena patikkā-
 tena ālokītena vilokītena sammūñjītena pasāritena okkhitta-
 cakkhum iriyāpathasampannam, disvāna me etad ahosi. ye
 vata loke arahanto vā arahattamaggam vā samāpannā, ayam
 tesam bhikkhūnam aññataro, yam nūnāham imam bhikkhum
 upasamkamitvā puccheyyam kam 'si tvam āvuso uddissa
 pabbajito, ko vā te satthā, kassa vā tvam dhammam roce-
 sīti ||7|| tassa mayham āvuso etad ahosi akālo kho imam
 bhikkhum pucchitum, antaragharam pavittho pindāya carati
 yam nūnāham imam bhikkhum pitthito-pitthito anubandhe-
 yyam atthikehi upaṇṇātam maggan ti. atha kho āvuso
 Assaji bhikku Rājagahe pindāya caritvā pindapātam ādāya
 patikkamī. atha khv āham avuso yena Assaji bhikkhu
 ten' upasamkamim, upasamkamitvā Assajinā bhikkhunā
 saddhim sammodim, sammodanīyam katham sārānīyam vī-
 tisāretvā ekamantam atthāsim, ekamantam thito kho aham
 āvuso Assajum bhikkhum etad avocam vippasannāni kho te
 āvuso indriyāni, parisuddho chavivanno pariyodāto, kam 'si
 tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā
 tvam dhammam rocesīti ||8|| atth' āvuso mahāsamano
 Sakyaputto Sakyakulā pabbajito, tāham bhagavantam uddissa
 pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato
 dhammam rocemīti kimvādī panāyasmato satthā kimakkhā-
 yīti. aham kho āvuso navo acirapabbajito adhunāgato imam
 dhammavinayam, na t' āham sakkomi vitthārena dhammam
 desetum, api ca te samkhittena attham vakkhāmīti. appam
 vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva
 me attho, kim kāhasi vyañjanam bahun ti ||9|| atha kho
 āvuso Assaji bhikkhu imam dhammapariyāyam abhāsi.

ye dhammā hetuppabbhavā tesam hetum tathāgato āha
 tesañ ca yo nirodho evamvādī mahāsamano 'ti

atha kho Moggallānassa paribbājakassa imam dhammapari-

yāyam sutvā virajam vītamalam dhammacakkhum udapādi
yam kiñci samudayadhammam sabbam tam nirodhadha-
mman ti es' eva dhammo yadi tāvad eva paccavyathā
padam asokam adittham abbhatitam bahukehi kappanahute-
hīti ||10|| **23** ||

atha kho Moggallāno paribbājako Sāriputtam pa-
ribbājakam etad avoca gacchāma mayam āvuso bhagavato
santike, so no bhagavā satthā 'ti imāni kho āvuso addha-
teyyāni paribbājakasatāni amhe nissāya amhe sampassantā
idha viharanti, te pi tāva apalokāma, yathā te maññissanti,
tathā karissantīti. atha kho Sāriputtamoggallānā yena te
paribbājakā ten' upasamkamimsu, upasamkamitvā te paribbā-
jake etad avocum gacchāma mayam āvuso bhagavato san-
tike, so no bhagavā satthā 'ti mayam āyasmante nissāya
āyasmante sampassantā idha viharāma, sace āyasmantā ma-
hāsamane brahmacariyam carissanti, sabbeva mayam mahā-
samane brahmacariyam carissāmā 'ti ||1|| atha kho Sāri-
puttamoggallānā yena Sañjāyo paribbājako ten' upasamka-
mimsu, upasamkamitvā Sañjāyam paribbājakam etad avocum
gacchāma mayam āvuso bhagavato santike, so no bhagavā
satthā 'ti alam āvuso mā agamittha, sabbeva tayo imam
ganam pariharissāmā 'ti dutiyam pi kho —la— tatiyam
pi kho Sāriputtamoggallānā Sañjāyam paribbājakam etad
avocum gacchāma mayam āvuso bhagavato santike, so no
bhagavā satthā 'ti. alam avuso mā agamittha, sabbeva
tayo imam ganam pariharissāmā 'ti ||2|| atha kho Sāriputta-
moggallānā tāni adbhateyyāni paribbājakasatāni ādāya yena
Veluvanam ten' upasamkamimsu, Sañjāyassa pana paribbāja-
kassa tath' eva unham lohitam mukhato uggacchi. addasa
kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante,
disvāna bhikkhū āmantesi ete bhikkhave dve sahāyakā
āgacchanti Kolito Upatisso ca, etam me sāvakayugam
bhavissati aggam bhaddayugan ti. gambhīre fiānavisaye
anuttare upadhisamkhaye vimutte anuppatte Veluvanam
atha ne satthā vyākāsi: ete dve sahāyakā āgacchanti Kolito
Upatisso ca, etam me sāvakayugam bhavissati aggam bhadda-
yugan ti. ||3|| atha kho Sāriputtamoggallānā yena bhagavā

ten' upasamkamimsu, upasamkamitvā bhagavato pādesu
 sīrasā nīpatitvā bhagavantam etad avocum labheyyāma
 mayam bhante bhagavato santike pabbajjam, labheyyāma
 upasampadan tī etha bhikkhavo 'tī bhagavā avoca, svā-
 kkhāto dhammo, caratha brahmacariyam sammā dukkhassa
 antakīriyāyā 'tī sā 'va tesam āyasmantānam upasampadā
 ahoṣi ||4|| tena kho pana samayena abhiññātā-abhiññātā
 Māgadhikā kulaputtā bhagavatī brahmacariyam caranti
 manussā ujjhāyanti khīyanti vipācentī aputtakatāya paṭi-
 panno samano Gotamo, vedhavyāya paṭipanno samano Gota-
 mo, kulupacchedāya paṭipanno samano Gotamo idāni anena
 jaṭilasahassam pabbajjātam, imāni ca addhateyyāni paribbāja-
 kasatāni Sañjayaṇi pabbajjāni, ime ca abhiññātā-abhiññātā
 Māgadhikā kulaputtā samane Gotame brahmacariyam ca-
 rantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti .

āgato kho mahāsamano Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatīti ||5||

assosum kho bhikkhū tesam manussānam ujjhāyantānam
 khīyantānam vipācentānam atha kho te bhikkhū bhagavato
 etam attham ārocesum na bhikkhave so saddo cīram bha-
 vissati, sattāham eva bhavissati, sattāhassa accayena antara-
 dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya
 codenti :

āgato kho mahāsamano Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatīti,

te tumhe imāya gāthāya patīcodetha

nayanti ve mahāvīrā saddhammena tathāgatā,
 dhammena nayamānānaṃ kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gā-
 thāya codenti

āgato kho mahāsamano Magadhānam Giribbajam
 sabbe Sañjaye netvāna, kam su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya patīcodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,
 dhammena nayamānānaṃ kā usuyyā vijānatan ti.

manussā dhammena kira samanā Sakyaputtiyā nenti no adhammenā 'ti sattāham eva so saddo ahoṣi, sattāhassa acca-yena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā ||24||
catutthakabhānavāram niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyaka ānava-diyamānā ananusāsīyamānā dunnivatthā duppārutā anākappa-sampannā pindāya caranti te manussānam bhuñjamānānam upari bhojane pi uttittthapattam upanāmenti, upari khādaniye pi uttittthapattam upanāmenti, upari sāyaniye pi uttittthapattam upanāmenti, upari pāniye pi uttittthapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti ||1|| manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samanā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā pindāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttittthapattam upanāmessanti, upari khādaniye pi uttittthapattam upanāmessanti, upari sāyaniye pi uttittthapattam upanāmessanti, upari pāniye pi uttittthapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmanā brāhmanabhojane 'ti ||2|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam ye te bhikkhū appicchā santutthā lajjino kukkucakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhū dunnivatthā duppārutā anākappa-sampannā pindāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttittthapattam upanāmessanti, upari khādaniye pi uttittthapattam upanāmessanti, upari sāyaniye pi uttittthapattam upanāmessanti, upari pāniye pi uttittthapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti-ti ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakarane bhikkhusaṃghaṃ sannipātāpetvā bhikkhū paṭipuccehi · saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappa-sampannā pindāya caranti manussānam bhuñjamānānam

uparī bhojane pi uttittḥapattam upanāmenti, uparī khādaniye pi uttittḥapattam upanāmenti, uparī sāyaniye pi uttittḥapattam upanāmenti, uparī pāniye pi uttittḥapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti saccam bhagavā ||4|| vigarahi buddho bhagavā ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appatirūpam assāmanakam akappiyam akarāniyam katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā pindāya carissanti, manussānam bhuñjamānānam uparī bhojane pi uttittḥapattam upanāmessanti uparī khādaniye pi uttittḥapattam upanāmessanti, uparī sāyaniye pi uttittḥapattam upanāmessanti, uparī pāniye pi uttittḥapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti n' etam bhikkhave appasannānam vā pasādāya pasannānam vā bhīyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasādāya, pasannānañ ca ekaccānam aññathattāyā 'ti ||5|| atha kho bhagavā te bhikkhū anekapariyāyena vigaravitvā dubbharatāya dupposatāya mahicchatāya asantutṭhiyā samganikāya kosajjassa avannam bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santutṭhassa sallekhasa dhutassa pāsādikassa apacayassa viriyārambhassa vānnam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi anujānāmi bhikkhave upajjhāyam upajjhāyo bhikkhave saddhivihārīkamhi puttacittam upatthāpessati, saddhivihārīko upajjhāyamhi pitucittam upatthāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuḍḍhim virūlhim vepullam āpajjissanti. ||6|| evañ ca pana bhikkhave upajjhāyo gahetabbo. ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭṭikam nāsīditvā añjalim paggaḥetvā evam assa vacanīyo upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohi. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo ||7||

saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyam sammāvattanā kālāss' eva utthāya upāhanā omuñcītvā ekamsam uttarāsaṅgam karītvā danta-katṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam sace yāgu hoti, bhājanam dhovītvā yāgu upanāmetabbā yāgum pītassa udakam datvā bhājanam patiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovītvā patisāmetabbam⁸ upajjhāyamhi vutthite āsanam uddharitabbam sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmam pavāsītukāmo hoti, nivāsanam dātabbam, paṭinivāsanam patiggahetabbam, kāyabandhanam dātabbam, sagunam katvā samghātiyo dātabbā, dhovītvā patto saudako dātabbo sace upajjhāyo pacchāsamanam ākaṇkhati, tīmandalam paṭicchādentena parimāṇḍalam nivāsetvā kāyabandhanam bandhītvā sagunam katvā samghātiyo pārupītvā gaṇṭhikam patimuñcītvā dhovītvā pattam gahetvā upajjhāyassa pacchāsamanena hotabbam nātīdūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam ||9|| na upajjhāyassa bhanamānassa antarantarā kathā opātetabbā. upajjhāyo āpattisāmantā bhana-māno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapītham pādaka-thalikam upanikkhipitabbam, paccuggantvā pattacīvaram patiggahetabbam, paṭinivāsanam dātabbam, nivāsanam patiggahetabbam sace cīvaram sinnam hoti, muhuttam unhe otāpetabbam, na ca unhe cīvaram nidahitabbam cīvaram samharitabbam. cīvaram samharantena caturaṅgulam kannam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam sace pīṇapāto hoti upajjhāyo ca bhuñjītukāmo hoti, udakam datvā pīṇapāto upanāmetabbo. ||10|| upajjhāyo pāṇiyena pucchitabbo bhuttāvissa udakam datvā pattam patiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovītvā vōdakam katvā muhuttam unhe otāpetabbo, na ca unhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmaṇicam vā

hetthāpītham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmīyā patto nikkhipitabbo cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvārarajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam upajjhāyamhi vuttithe āsanam uddharitabbam, pādodakam pādapītham pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo ||11|| sace upajjhāyo nahāyitūkāmo hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam paṭiyādetabbam sace unkena attho hoti, unham paṭiyādetabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti, cunnam sannetabbam, mattikā temetabbā, jantāgharapītham ādāya upajjhāyassa pitthito-pitthito gantvā jantāgharapītham datvā cīvaram patiggahetvā ekamantam nikkhipitabbam, cunnam dātabbam, mattikā dātabbā sace ussahati, jantāgharam pavisitabbam jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam ||12|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena patibāhetabbā. jantāghare upajjhāyassa parikammam kātabbam jantāgharā nikkhamantena jantāgharapītham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udake pi upajjhāyassa parikammam kātabbam nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā upajjhāyassa gattato udakam pamajjitabbam, nivāsanam dātabbam, samghāṭi dātabbā, jantāgharapītham ādāya pathamataram āgantvā āsanam paññāpetabbam, pādodakam pādapītham pādakathalikam upanikkhipitabbam upajjhāyo pāṇiyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti, uddisāpetabbo sace paripucchitukāmo hoti, paripucchitabbo. yasmim vihāre upajjhāyo viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo vihāram sodhentena pathamam pattacīvaram nīharitvā ekamantam nikkhipitabbam nisīdanapaccattharanam nīharitvā ekamantam nikkhipitabbam bhisimbobhanam nīharitvā ekamantam nikkhipitabbam. ||14|| mañico nīcam katvā sādhuḥkam aparighamsantena asamghaṭṭantena kavātapittham nīharitvā ekamantam nikkhipitabbo. pītham nīcam katvā sādhuḥkam

aparighamsantena asamghaṭṭantena kavātapittham nīharitvā ekamantam nikkhipitabbam. mañcapatipādakā nīharitvā ekamantam nikkhipitabbā. khelamallako nīharitvā ekamantam nikkhipitabbo. apassenaphalakam nīharitvā ekamantam nikkhipitabbam bhummattharanam yathāpaññattam sallakkhetvā nīharitvā ekamantam nikkhipitabbam. sace vihāre santānakaṃ hoti, ullokā paṭhamam ohāretabbam. ālokasandhikannabhāgā pamajjitabbā sace gerukaparīkamakatā bhittu kannakītā hoti, colakam temetvā pīletvā pamajjitabbā sace kālavannakatā bhūmi kannakītā hoti, colakam temetvā pīletvā pamajjitabbā sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti samkāram vicinitvā ekamantam chaddetabbam. ||15|| bhummattharanam otāpetvā sodhetvā pappothetvā atiharitvā yathāpaññattam paññāpetabbam mañcapatipādakā otāpetvā pamajjitvā atiharitvā yathātthāne thapetabbā mañco otāpetvā sodhetvā pappothetvā nīcam katvā sādhekam aparighamsantena asamghattantena kavātapittham atiharitvā yathāpaññattam paññāpetabbo. pītham otāpetvā sodhetvā pappothetvā nīcam katvā sādhekam aparighamsantena asamghattantena kavātapittham atiharitvā yathāpaññattam paññāpetabbam. bhisimbobanam otāpetvā sodhetvā pappothetvā atiharitvā yathāpaññattam paññāpetabbam nisīdanapaccatttharanam otāpetvā sodhetvā pappothetvā atiharitvā yathāpaññattam paññāpetabbam khelamallako otāpetvā pamajjitvā atiharitvā yathātthāne thapetabbo apassenaphalakam otāpetvā pamajjitvā atiharitvā yathātthāne thapetabbam ||16|| pattacīvaram nikkhipitabbam pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena hetthāmañcam vā hetthāpītham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaram nikkhipitabbam ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā sace sītakālo hoti, divā vātapānā vivarī-
 tabbā, rattim thaketabbā sace unhakālo hoti, divā vātapānā
 thaketabbā, rattim vivarītabbā ||18|| sace parivenam uklā-
 pam hoti, parivenam sammajjitabbam sace kotthako uklāpo
 hoti, kotthako sammajjitabbo sace upatthānasālā uklāpā
 hoti, upatthānasālā sammajjitabbā sace aggisālā uklāpā
 hoti, aggisālā sammajjitabbā sace vaccakutī uklāpā hoti,
 vaccakutī sammajjitabbā sace pāṇiyam na hoti, pāṇiyam
 upatthāpetabbam sace paribhojaniyam na hoti, paribhoja-
 niyam upatthāpetabbam. sace ācamanakumbhīyā udakam
 na hoti, ācamanakumbhīyā udakam āsiñcītabbam ||19|| sace
 upajjhāyassa anabhiratī uppannā hoti, saddhivihārīkena vū-
 pakāsetabbā vūpakāśāpetabbā dhammakathā vāssa kātābbā
 sace upajjhāyassa kukkuccam uppannam hoti, saddhivihārī-
 kena vinodetabbam vinodāpetabbam dhammakathā vāssa
 kātābbā sace upajjhāyassa dīthigatam uppannam hoti,
 saddhivihārīkena vivecetabbam vivecāpetabbam dhamma-
 kathā vāssa kātābbā ||20|| sace upajjhāyo garudhammam
 ajjhāpanno hoti parivāsāraho, saddhivihārīkena ussukkam
 kātābbam kin ti nu kho samgho upajjhāyassa parivāsam
 dadeyyā 'ti sace upajjhāyo mūlāya patikassanāraho hoti,
 saddhivihārīkena ussukkam kātābbam kin ti nu kho samgho
 upajjhāyam mūlāya patikasseyyā 'ti sace upajjhāyo mā-
 nattāraho hoti, saddhivihārīkena ussukkam kātābbam kin ti
 nu kho samgho upajjhāyassa mānattam dadeyyā 'ti sace
 upajjhāyo abbhānāraho hoti, saddhivihārīkena ussukkam kā-
 tabbam kin ti nu kho samgho upajjhāyam abbheyyā 'ti ||21||
 sace samgho upajjhāyassa kammam kattukāmo hoti tajjani-
 yam vā nissayam vā pabbājanīyam vā patisāraṇīyam vā
 ukkhepanīyam vā, saddhivihārīkena ussukkam kātābbam kin
 ti nu kho samgho upajjhāyassa kammam na kaṇṇeyya lahu-
 kāya vā parināmeyyā 'ti katam vā pan'assa hoti samghena
 kammam tajjaniyam vā nissayam vā pabbājanīyam vā pati-
 sāraṇīyam vā ukkhepanīyam vā, saddhivihārīkena ussukkam
 kātābbam kin ti nu kho upajjhāyo sammāvatteyya lomam
 pāteyya netthāram vatteyya, samgho tam kammam pati-
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaram dhovi-
 tabbam hoti, saddhivihārīkena dhovītabbam ussukkam vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikaena kātabbam ussukkam vā katabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti sace upajjhāyassa rajanam pacitabbam hoti, saddhivihārikaena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyeṭhā 'ti sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārikaena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajiyeṭhā 'ti. cīvaram rajantena sādhuḥkam samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkammam kātabbam, na ekaccena parikkammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamanena hotabbam, na ekacco pacchāsamano ādātabbo, na ekaccassa pindapāto nīharitabbo, na ekaccena pindapāto nīharāpetabbo na upajjhāyam anāpucchā gāmo pavasitabbo, na susānam gantabbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajīvam upatthātabbo, vutthānassa āgametabban ti ||24||
upajjhāyavattam nitṭhitam ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam, tatrāyam sammāvattanā upajjhāyena bhikkhave saddhivihāriko samgaḥetabbo anuggaḥetabbo uddesena paripucchāya ovādena anusāsaniyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyeṭhā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyeṭhā 'ti sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhâro dâtabbo ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa parikkhâro uppajjyethâ 'ti. ||1|| sace saddhivihâriko gilâno hoti, kâlâs' eva utthâya dantakaṭṭham dâtabbam, mukhodakam dâtabbam, âsanam paññâpetabbam sace yâgu hoti, bhâjanam dhovivâ yâgu upanâmetabbâ yâgum pîtassa udakam datvâ bhâjanam patiggahetvâ nîcam katvâ sâdhukam aparighamsantena dhovivâ patisâmetabbam saddhivihârikamhi vutthite âsanam uddharitabbam. sace so deso uklâpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihâriko gâmam pavisitukâmo hoti, nivâsanam dâtabbam, patinivâsanam patiggahetabbam, kâyabandhanam dâtabbam, sagunam katvâ samghâtiyo dâtabbâ, dhovivâ patto saudako dâtabbo ettâvatâ nivattissatiti âsanam paññâpetabbam, pâdodakam pâdapîṭham pâdakathalikam upanikkhipitabbam, paccuggantvâ pattacîvaram patiggahetabbam, patinivâsanam dâtabbam, nivâsanam patiggahetabbam sace cîvaram sinnam hoti, muhuttam unhe otâpetabbam, na ca unhe cîvaram nidahitabbam cîvaram samharitabbam cîvaram samharantena caturaṅgulam kannam ussâretvâ cîvaram samharitabbam mâ majjhe bhaṅgo ahoṣiti. obhoge kâyabandhanam kâtabbam. sace pîndapâto hoti saddhivihâriko ca bhuñjitukâmo hoti, udakam datvâ pîndapâto upanâmetabbo ||3|| saddhivihâriko pânyena pucchitabbo bhuttâvissa udakam datvâ pattam patiggahetvâ nîcam katvâ sâdhukam aparighamsantena dhovivâ vodakam katvâ muhuttam unhe otâpetabbo, na ca unhe patto nidahitabbo pattacîvaram nikkhipitabbam pattam nikkhipantena ekena hatthena pattam gahetvâ ekena hatthena hetthâmañcam vâ hetthâpîṭham vâ parâmasitvâ patto nikkhipitabbo, na ca anantarahitâya bhûmiyâ patto nikkhipitabbo. cîvaram nikkhipantena ekena hatthena cîvaram gahetvâ ekena hatthena cîvaravamsam vâ cîvararajjum vâ pamajjitvâ pārato antam orato bhogam katvâ cîvaram nikkhipitabbam saddhivihârikamhi vutthite âsanam uddharitabbam, pâdodakam pâdapîṭham pâdakathalikam patisâmetabbam sace so deso uklâpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihâriko nahâ-yitukâmo hoti, nahânam paṭiyâdetabbam sace sîtena attho hoti, sîtam paṭiyâdetabbam sace unhena attho hoti, uṇham

patiyādetabbam. sace saddhivihāriko jantāgharam pavasitu-
kāmo hoti, cunnam sannetabbam, mattikā temetabbā, jantā-
gharapītham ādāya gantvā jantāgharapītham datvā cīvaram
patiggahetvā ekamantam nikkhipitabbam, cunnam dātabbam,
mattikā dātabbā sace ussahati, jantāgharam pavasitabbam
jantāgharam pavisantena mattikāya mukham makkhettvā
purato ca pacchato ca paticchādetvā jantāgharam pavasi-
tabbam ||5|| na there bhikkhū anupakhajja nisīditabbam,
na navā bhikkhū āsanena patibāhetabbā jantāghare saddhi-
vihārikassa parikammam kātābbam jantāgharā nikkha-
mantena jantāgharapītham ādāya purato ca pacchato ca
paticchādetvā jantāgharā nikkhamitabbam udaye pi saddhi-
vihārikassa parikammam kātābbam nahātena pathamataram
uttaritvā attano gattam vodakam katvā nivāsetvā saddhivi-
hārikassa gattato udakam pamajjitabbam, nivāsanam dāta-
bbam, samghāti dātabbā, jantāgharapītham ādāya pathama-
taram āgantvā āsanam paññāpetabbam, pādodakam padapī-
tham pādakathalikam upanikkhipitabbam saddhivihāriko
pāniyena pucchitabbo ||6|| yasmim vihāre saddhivihāriko
viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhe-
tabbo. vihāram sodhentena pathamam pattacīvaram nīha-
ritvā ekamantam nikkhipitabbam (=I 25, 14-19) . .
sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā
udakam āsiñcitabbam ||7|| sace saddhivihārikassa anabhi-
ratī uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāsāpe-
tabbā dhammakathā vāssa kātābbā sace saddhivihārikassa
kukkuccam uppannam hoti, upajjhāyena vinodetabbam vīno-
dāpetabbam dhammakathā vāssa kātābbā. sace saddhivihā-
rikassa ditthigatam uppannam hoti, upajjhāyena vivece-
tabbam vivecāpetabbam dhammakathā vāssa kātābbā ||8||
sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsā-
raho, upajjhāyena ussukkam kātābbam kin ti nu kho samgho
saddhivihārikassa parivāsam dadeyyā 'ti. sace saddhivihā-
riko mūlāya patikassanāraho hoti, upajjhāyena ussukkam
kātābbam kin ti nu kho samgho saddhivihārikam mūlāya
patikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti,
upajjhāyena ussukkam kātābbam kin ti nu kho samgho
saddhivihārikassa mānattam dadeyyā 'ti. sace saddhivihā-



riko abbhānāraho hoti, upajjhāyena ussukkam kātābbam kin ti nu kho samgho saddhivihārikam abhēyyā 'ti. ||9|| sace samgho saddhivihārikassa kammam kattukāmo hoti tajjanīyam vā nissayam vā pabbājanīyam vā patisāranīyam vā ukkhepanīyam vā, upajjhāyena ussukkam kātābbam kin ti nu kho samgho saddhivihārikassa kammam na kareyya lahukāya vā parināmeyyā 'ti katam vā pan' assa hoti samghena kammam tajjanīyam vā nissayam vā pabbājanīyam vā patisāranīyam vā ukkhepanīyam vā, upajjhāyena ussukkam kātābbam kin ti nu kho saddhivihāriko sammāvattēyya lomam pāteyya netthāram vatteyya, samgho tam kammam patipassambheyyā 'ti ||10|| sace saddhivihārikassa cīvaram dhovītabbam hoti, upajjhāyena ācikkhitābbam evam dhoveyyāsīti, ussukkam vā kātābbam kin ti nu kho saddhivihārikassa cīvaram dhoviyethā 'ti sace saddhivihārikassa cīvaram kātābbam hoti, upajjhāyena ācikkhitābbam evam kareyyāsīti, ussukkam vā kātābbam kin ti nu kho saddhivihārikassa cīvaram kariyethā 'ti sace saddhivihārikassa iajanam pacītabbam hoti, upajjhāyena ācikkhitābbam evam paceyyāsīti, ussukkam vā kātābbam kin ti nu kho saddhivihārikassa iajanam paciyeṭhā 'ti sace saddhivihārikassa cīvaram rajītabbam hoti, upajjhāyena ācikkhitābbam evam rajeyyāsīti, ussukkam vā kātābbam kin ti nu kho saddhivihārikassa cīvaram rajiyethā 'ti cīvaram rajantena sādhuḥkam samparivattakam-samparivattakam rajītabbam na ca acciṇṇe theve pakkamītabbam sace saddhivihāriko gilāno hoti, yāvajīvam upatthātabbo, vutthānassa āgametabban ti ||11|| saddhivihārikavattam niṭṭhitam ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattanti ye te bhikkhū appicchā, te upajjhāyanti khīyanti vipācenti katham hi nāma saddhivihārikā upajjhāyesu na sammāvattissanti. atha kho te bhikkhū bhagavato etam attham ārocesum saccam kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattanti. saccam bhagavā vīgarahī buddho bhagavā katham hi nāma bhikkhave saddhivihārikā upajjhāyesu na sammāvattissanti. vīgarahitvā dhammikatham katvā bhikkhū āmantesi. na bhikkhave

saddhivihârikaena upajjhâyamhi na sammāvattitabbam yo na sammāvatteyya, âpatti dukkatassâ 'ti. ||1|| n' eva sammāvattanti bhagavato etam attham ârocesum anujânâmi bhikkhave asammāvattantam panâmetum. evañ ca pana bhikkhave panâmetabbo panâmemi tan ti vâ, mâ yidha paṭikkamîti vâ, nîhara te pattacîvaran ti vâ, nâham tayâ upatthâtabbo 'ti vâ kâyena viññâpeti, vâcâya viññâpeti, kâyena vâcâya viññâpeti, panâmito hoti saddhivihâriko. na kâyena viññâpeti, na vâcâya viññâpeti, na kâyena vâcâya viññâpeti, na panâmito hoti saddhivihâriko 'ti ||2|| tena kho pana samayena saddhivihârikâ panâmitâ na khamâpentî. bhagavato etam attham ârocesum anujânâmi bhikkhave khamâpetun ti. n' eva khamâpentî. bhagavato etam attham ârocesum na bhikkhave panâmitena na khamâpetabbo yo na khamâpeyya, âpatti dukkatassâ 'ti ||3|| tena kho pana samayena upajjhâyâ khamâpiyamânâ na khamanti bhagavato etam attham ârocesum. anujânâmi bhikkhave khamitun ti. n' eva khamanti. saddhivihârikâ pakkamanti pi, vibbhamanti pi, tittihyesu pi samkamanti. bhagavato etam attham ârocesum na bhikkhave khamâpiyamânenâ na khamitabbam. yo na kameyya, âpatti dukkatassâ 'ti ||4|| tena kho pana samayena upajjhâyâ sammāvattantam panâmentî, asammāvattantam na panâmentî bhagavato etam attham ârocesum na bhikkhave sammāvattanto panâmetabbo yo panâmeyya, âpatti dukkatassa. na ca bhikkhave asammāvattanto na panâmetabbo yo na panâmeyya, âpatti dukkatassa ||5|| pañcahi bhikkhave aṅgehi samannâgato saddhivihâriko panâmetabbo upajjhâyamhi nâdhimattam pemam hoti, nâdhimatto pasâdo hoti, nâdhimattâ hirî hoti, nâdhimatto gâravo hoti, nâdhimattâ bhâvanâ hoti imehi kho bhikkhave pañcah' aṅgehi samannâgato saddhivihâriko panâmetabbo pañcahi bhikkhave aṅgehi samannâgato saddhivihâriko na panâmetabbo upajjhâyamhi adhimattam pemam hoti, adhimatto pasâdo hoti, adhimattâ hirî hoti, adhimatto gâravo hoti, adhimattâ bhâvanâ hoti. imehi kho bhikkhave pañcah' aṅgehi samannâgato saddhivihâriko na panâmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannâgato saddhivihâriko alam panâmetum. upa-

jjhāyamhi nādhimattam pemam hoti . . nādhimattā bhāvanā hoti imehi kho bhikkhave pañcah' āñgehi samannāgato saddhivihāriko alam panāmetum pañcahi bhikkhave āñgehi samannāgato saddhivihāriko nālam panāmetum upajjhāyamhi adhimattam pemam hoti adhimattā bhāvanā hoti imehi kho bhikkhave pañcah' āñgehi samannāgato saddhivihāriko nālam panāmetum ||7|| pañcahi bhikkhave āñgehi samannāgatam saddhivihārikam apanāmento upajjhāyo sātisāro hoti, panāmento anatisāro hoti . upajjhāyamhi nādhimattam pemam hoti . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' āñgehi samannāgatam saddhivihārikam apanāmento upajjhāyo sātisāro hoti, panāmento anatisāro hoti pañcahi bhikkhave āñgehi samannāgatam saddhivihārikam panāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hoti upajjhāyamhi adhimattam pemam hoti . . . adhimattā bhāvanā hoti imehi kho bhikkhave pañcah' āñgehi samannāgatam saddhivihārikam panāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hotīti ||8|| **27** ||

tena kho pana samayena aññataro brāhmano bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso ahosi lūkho dubbanno uppanḍuppanḍukajāto dhamanisanthatagatto. addasa kho bhagavā tam brāhmanam kīsam lūkham dubbannam uppanḍuppanḍukajātam dhamanisanthatagattam, disvāna bhikkhū āmantesi kim nu kho so bhikkhave brāhmano kiso lūkho dubbanno uppanḍuppanḍukajāto dhamanisanthatagatto 'ti eso bhante brāhmano bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso lūkho dubbanno uppanḍuppanḍukajāto dhamanisanthatagatto 'ti ||1|| atha kho bhagavā bhikkhū āmantesi ko nu kho bhikkhave tassa brāhmanassa adhikāram saratīti evam vutte āyasmā Sāriputto bhagavantam etad avoca aham kho bhante tassa brāhmanassa adhikāram sarāmīti kim pana tvam Sāriputta tassa brāhmanassa adhikāram sarasīti idha me bhante so brāhmano Rājagaha pindāya carantassa katacchubhikkham dāpesi, imam kho aham bhante tassa brāhmanassa

adhikāram sarāmiti || 2 || sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisā katavedino tena hi tvam Sāriputta tam brāhmanam pabbājehi upasampādehīti kathāham bhante tam brāhmanam pabbājemi upasampādemīti. atha kho bhāgavā etasmim pakarane dhammikatham katvā bhikkhū āmantesi yā sā bhikkhave mayā tīhi saranagamanehi upasampadā anuññātā, tāham ajjatagge patikkhipāmi. anujānāmi bhikkhave ñatticatutthena kammena upasampādetum. || 3 || evañ ca pana bhikkhave upasampādetabbo vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho yadi samghassa pattakallam, samgho itthannāmam upasampādeyya itthannāmena upajjhāyena. esā ñatti || 4 || sunātu me bhante samgho ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho samgho itthannāmam upasampādeti itthannāmena upajjhāyena yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tunh' assa, yassa na khamati, so bhāseyya dutiyam pi etam attham vadāmi sunātu me bhante samgho ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho samgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tunh' assa, yassa na khamati, so bhāseyya || 5 || tatiyam pi etam attham vadāmi sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. samgho itthannāmam upasampādeti itthannāmena upajjhāyena yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tunh' assa, yassa na khamati, so bhāseyya. upasampanno samghena itthannāmo itthannāmena upajjhāyena khamati samghassa, tasmā tunhī, evam etam dhārayāmīti || 6 || 28 ||

tena kho pana samayena aññītaro bhikkhu upasampanna-samanantarā anācāram ācarati bhikkhū evam āhamsu mā āvuso evarūpam akāsi, n' etam kappatīti so evam āha · n' evāham āyasmante yācim upasampādettha man ti, kissa maṃ tumhe ayācitā upasampāditthā 'ti bhagavato etam attham

pabbajito 'ti. evam āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhu evam svākkhāte dhammavinaye udarassa kāranā pabbajissatīti te bhikkhū bhagavato etam attham ārocesum. saccam kira tvam bhikkhu udarassa kāranā pabbajito 'ti. saccam bhagavā vīgarahī buddho bhagavā katham hi nāma tvam moghapurisa evam svākkhāte dhammavinaye udarassa kāranā pabbajissasi n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhīyyobhāvāya vīgarahitvā dhammīkatham katvā bhikkhū āmantesi ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhitum pīndiyālopaḥojanam nissāya pabbajjā, tattha te yāvajīvam ussāho karāṇīyo atirekalābho samghabbhattam uddesaḥbhattam nīmantanam salākabhattam pakkhikam uposathikam pātipadikam pamsukūlacīvaram nissāya pabbajjā, tattha te yāvajīvam ussāho karāṇīyo atirekalābho khomam /kappāsikam koseyyam kambalam sāṇam bhaṅgam rukkham ūlasenāsanam nissāya pabbajjā, tattha te yāvajīvam ussāho karāṇīyo atirekalābho vīhāro addhayaḥogo pāsādo hammiyam guhā pūtimuttābhesajjam nissāya pabbajjā, tattha te yāvajīvam ussāho karāṇīyo atirekalābho sappi navanītam telam madhu phānītan ti ||4|| **30**|| upajjhāya-vattabhānavāram nīṭṭhitam pañcamam.

tena kho pana samayena aññataro mānavako bhikkhū upasamkamitvā pabbajjam yāci tassa bhikkhū patigacc' eva nissaye ācikkhimsu. so evam āha sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyam sv āham, na dān' āham bhante pabbajissāmi, jegucchā me nissayā patikūlā 'ti bhikkhū bhagavato etam attham ārocesum na bhikkhave patigacc' eva nissayā ācikkhitabbā yo ācikkheyya, āpatti dukkaṭassa anujānāmi bhikkhave upasampannasamanantarā nissaye ācikkhitun ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi ganena upasampādentī. bhagavato etam attham ārocesum na bhikkhave ūnadasavaggena gaṇena upasampādetabbo yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādentī. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ācinnam kho pan' etam buddhānam bhagavantānam āgantu-kehi bhikkhūhi saddhim patisammoditum ||3|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca . kacci bhikkhu khamanīyam, kacci yāpanīyam, kacci 'ttha appakīlamathena addhānam āgatā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, appakīlamathena mayam bhante addhānam āgatā 'ti jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam dvīhi ākārehi buddhā bhagavanto bhikkhū patipucchanti, dhammam vā desessāma, sāvakanānam vā sikkhāpadam paññāpessāmā 'ti ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca . kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti ayam pana bhikkhu kativasso 'ti ekavasso bhagavā 'ti kim t' āyam bhikkhu hotīti saddhivihāriko me bhagavā 'ti vīgarahī buddho bhagavā ananucchaviyam moghapurisa ananulomikam appaṭirūpam assāmanakam akappiyam akaranīyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaḍitum anusāsītum maññissasi. atīlahum kho tvam moghapurisa bahullāya āvatto yad idam ganabandhikam n' etam moghapurisa appasannānam vā pasādaya pasannānam vā bhīyyobhāvāyā 'ti. vīgarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatī dukkatassa. auujānāmi bhikkhave dasavassena vā atīrekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammīkam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanam samkamī ||6|| ye te bhikkhū appicchā, te upjrhāyanti khīyanti vipācenti katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā saddhivihārikā paññavanto 'ti aṭha kho te bhikkhū bhagavato etam attham ārocesum saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā . . saddhivihārikā paññavanto 'ti saccam bhagavā ||7|| vīgarahi buddho bhagavā katham hi nāma te bhikkhave moghapurīsa dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . saddhivihārikā paññavanto n' etam bhikkhave appasannānam vā pasādaya — la —, vīgarahitvā dhammīkatham katvā bhikkhū āmantesi na bhikkhave bālena avyattena upasampādetabbo yo upasampādeyya, āpatti dukkatassa. anujānāmi bhikkhave vyattena bhikkhunā patibālena dasavassena vā atirekadasavassena vā upasampādetun ti ||8|| **31**||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi anācariyakā anovādiyamānā ananusāsīyamānā dunnivatthā duppārutā anākappasampannā pindāya caranti, manussānaṃ bhuñjamānānam . . (= I 25 1-4) . . saccam bhagavā. vīgarahitvā dhammīkatham katvā bhikkhū āmantesi anujānāmi bhikkhave ācariyam ācariyo bhikkhave antevāsīkamhi puttacittam upatthāpessati, antevāsiko ācariyamhi pitucittam upatthāpessati evam te aññamaññam sagāravā sappatissā sabbhāgavuttino viharantā imasmim dhammavinaye vuddhim virūlhum vepullam āpajjissanti anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo · ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkukkam nisiditvā añjalim paggahetvā evam assa vacaniyo · ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmīti sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, patirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti ācariyo ||2|| antevāsikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyam sammāvattanā kālāss' eva utthāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā dantakattham dātābbam, mukhodakam dātābbam, āsanam paññāpetābbam sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetābbā yāgum pītassa udakam datvā bhājanam patiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā patisāmetābbam .

(= I 25 8-24, *instead of* upajjhāyo, upajjhāyam, *etc*, *read* ācariyo, ācariyam, *etc*, *instead of* saddhivihārikena *read* antevāsikena) sace ācariyo gilāno hoti, jāvajīvam upatthātabbo, vutthānassa āgametābban ti ||3||

ācariyavattam nitthitam ||32||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam, tatrāyam sammāvattanā ācariyena bhikkhave antevāsiko samgaḥetabbo anuggaḥetabbo uddesena paripucchāya ovādena anusāsaniyā sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātābbo ussukkam vā kātābbam kin ti nu kho antevāsikassa patto uppaṇṇiyethā 'ti sace ācariyassa cīvaram . . . (= I 26 1-11; *instead of* upajjhāyo, *etc*, *read* ācariyo, *instead of* saddhivihāriko, *etc*, *read* antevāsiko) . sace antevāsiko gilāno hoti, jāvajīvam upatthātabbo, vutthānassa āgametābban ti ||1||

antevāsikavattam ||33|| chattham bhānavāram.

tena kho pana samayena antevāsikā ācariyesu na sammāvattanti . . . (= I 27 1-8, *instead of* ācariyo, *etc*, *read as above*) . apanāmento anatisāro hotīti ||1|| 34||

tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam denti, dissanti ācariyā bālā, antevāsikā paṇḍitā, dissanti ācariyā avyattā, antevāsikā vyattā, dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti ācariyā duppaññā, antevāsikā paññavanto ye te bhikkhū appi-

ecchā, te ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'tī bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . antevāsikā paññavanto 'tī || 1 || atha kho te bhikkhū bhagavato etam attham ārocesum saccam kira bhikkhave dasavass' amhā dasavass' amhā 'tī bālā avyattā nissayam dentīti. saccam bhagavā vīgarahī buddho bhagavā. vīgarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave bālena avyattena nissayo dātabbo yo dadeyya, āpatti dukkatassa anujānāmi bhikkhave vyattena bhikkhunā patibalena dasavassena vā atīreka dasavassena vā nissayam dātun ti. || 2 || 35 ||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kalamkatesu pi pakkhasamkantesu pi nissayapatippassaddhiyo na jānanti bhagavato etam attham ārocesum pañc' imā bhikkhave nissayapatippassaddhiyo upajjhāyamhā upajjhāyo pakkanto vā hoti vibbhamanto vā kalamkato vā pakkhasamkanto vā, ānatti yeva pañcamī imā kho bhikkhave pañca nissayapatippassaddhiyo upajjhāyamhā cha yimā bhikkhave nissayapatippassaddhiyo ācariyamhā ācariyo pakkanto vā hoti vibbhamanto vā kalamkato vā pakkhasamkanto vā, ānatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti imā kho bhikkhave cha nissayapatippassaddhiyo ācariyamhā || 1 || pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānero upatthāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena paññākkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñānadassanakkhandhena samannāgato hoti imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmānero upatthāpetabbo. || 2 || pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmānero upatthāpetabbo. asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñānadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo attanā na asekhena sīlakkhandhena samannāgato hoti, na param asekhē sīlakkhandhe samādapetā, . . attanā na asekhena vimuttiñāna-dassanakkhandhena samannāgato hoti, na param asekhē vimuttiñānadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo attanā asekhena sīlakkhandhena samannāgato hoti, param asekhē sīlakkhandhe samādapetā, . . attanā asekhena vimuttiñānadassanakkhandhena samannāgato hoti, param asekhē vimuttiñānadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti, mutthassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo saddho hoti, hirimā hoti, ottappi hoti, âraddhaviṇṇyo hoti, upatthitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo adhisiḷe sīlavipanno hoti, ajjhācāre âcāravipanno hoti, atiditthiyā ditthivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sâmanero upatthāpetabbo na adhi-
sīle sīlavipanno hoti, na ajjhâcâre âcâravipanno hoti, na
atiditthiyâ ditthivipanno hoti, bahussuto hoti, pâññavâ hoti.
imehi kho bhikkhave pañicah' aṅgehi samannāgatena bhi-
kkhunâ upasampādetabbam, nissayo dātabbo, sâmanero upa-
tthāpetabbo ||9|| aparehi pi bhikkhave pañicah' aṅgehi
samannāgatena bhikkhunâ na upasampādetabbam, na nissayo
dātabbo, na sâmanero upatthāpetabbo na patibalo hoti ante-
vâsim vâ saddhivihârim vâ gilânam upatthâtum vâ upatthā-
petum vâ, uppannam anabhīratim vūpakâsetum vâ vūpakâ-
sāpetum vâ, uppannam kukkucam dhammato vinodetum vâ
vinodāpetum vâ, âpattim na jânâti, âpattiyâ vutthānam na
jânâti imehi kho bhikkhave pañicah' aṅgehi samannāga-
tena bhikkhunâ na upasampādetabbam, na nissayo dātabbo,
na sâmanero upatthāpetabbo ||10|| pañicahī bhikkhave
aṅgehi samannāgatena bhikkhunâ upasampādetabbam, ni-
ssayo dātabbo, sâmanero upatthāpetabbo patibalo hoti ante-
vâsim vâ saddhivihârim vâ gilânam upatthâtum vâ upatthā-
petum vâ, uppannam anabhīratim vūpakâsetum vâ vūpa-
kâsāpetum vâ, uppannam kukkucam dhammato vinodetum
vâ vinodāpetum vâ, âpattim jânâti, âpattiyâ vutthānam jânâti
imehi kho bhikkhave pañicah' aṅgehi samannāgatena bhi-
kkhunâ upasampādetabbam, nissayo dātabbo, sâmanero upa-
tthāpetabbo ||11|| aparehi pi bhikkhave pañicah' aṅgehi
samannāgatena bhikkhunâ na upasampādetabbam, na nissayo
dātabbo, na sâmanero upatthāpetabbo na patibalo hoti ante-
vâsim vâ saddhivihârim vâ abhisamâcârīkâya sikkhâya si-
kkhâpetum, âdībrahmacariyikâya sikkhâya vinetum, abhi-
dhamme vinetum, abhivāyā vinetum, uppannam ditthiga-
tam dhammato vivecetum vivecāpetum imehi kho bhi-
kkhave pañicah' aṅgehi samannāgatena bhikkhunâ na
upasampādetabbam, na nissayo dātabbo, na sâmanero upa-
tthāpetabbo ||12|| pañicahī bhikkhave aṅgehi samannā-
gatena bhikkhunâ upasampādetabbam, nissayo dātabbo,
sâmanero upatthāpetabbo patibalo hoti antevâsim vâ sa-
ddhivihârim vâ abhisamâcârīkâya sikkhâya sikkhâpetum,
âdībrahmacariyikâya sikkhâya vinetum, abhidhamme vi-
netum, abhivāyā vinetum, uppannam ditthigatam dham-

mato vivecetum vivecāpetum imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo āpattim na jânâti, anāpattim na jânâti, lahukam āpattim na jânâti, garukam āpattim na jânâti, ubhayâni kho pan' assa pātumokkhâni vitthârena na svâgatâni honti, na suvibhattâni, na suppvattîni, na suvinicchitâni suddato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo āpattim jânâti, anāpattim jânâti, lahukam āpattim jânâti, garukam āpattim jânâti, ubhayâni kho pan' assa pātumokkhâni vitthârena svâgatâni honti suvibhattâni suppvattîni suvinicchitâni suddato anuvyañjanaso imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo āpattim na jânâti, anāpattim na jânâti, lahukam āpattim na jânâti, garukam āpattim na jânâti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo āpattim jânâti, anāpattim jânâti, lahukam āpattim jânâti, garukam āpattim jânâti, dasavasso vâ hoti atirekadasavasso vâ imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo 'ti ||17|| upasampādetabbapañcakam solasavâram niṭṭhitam ||36||

chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upa-

tthāpetabbo na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena s. h., na asekhena paññākkhandhena s. h., na asekhena vimuttikkhandhena s. h., na asekhena vimuttiñānadassanakkhandhena s. h., ūnadasavasso hoti. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upatthāpetabbo ||1|| chahi bhikkhave āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upatthāpetabbo. asekhena sīlakkhandhena samannāgato hoti, . asekhena vimuttiñānadassanakkhandhena s. h., dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upatthāpetabbo. ||2|| aparehi pi bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upatthāpetabbo attanā na asekhena sīlakkhandhena samannāgato hoti, na param aseke sīlakkhandhe samādapetā, . . attanā na asekhena vimuttiñānadassanakkhandhena s. h., na param aseke vimuttiñānadassanakkhandhe samādapetā, ūnadasavasso hoti imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upatthāpetabbo ||3|| chahi bhikkhave āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upatthāpetabbo. attanā asekhena sīlakkhandhena samannāgato hoti, param aseke sīlakkhandhe samādapetā, . . attanā asekhena vimuttiñānadassanakkhandhena samannāgato hoti, param aseke vimuttiñānadassanakkhandhe samādapetā, dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmanero upatthāpetabbo. ||4|| aparehi pi bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upatthāpetabbo. assaddho hoti, ahiriko hoti, anottappi hoti, kusito hoti, mutthassati hoti, ūnadasavasso hoti imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmanero upatthāpetabbo. ||5|| chahi bhikkhave āṇehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo. saddho hoti, hirimā hoti, ottappi hoti, âraddhavīriyo hoti, upatthitasati hoti, dasavasso vâ hoti atirekadasavasso vâ. imehi kho bhikkhave chah' ângehi samannāgatena bhikkhunâ upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||6|| aparehi pi bhikkhave chah' ângehi samannāgatena bhikkhunâ na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo adhisiḷe silavipanno hoti, ajjhācāre âcāravipanno hoti, atiditthiyâ ditthivipanno hoti, appassutto hoti, duppañño hoti, ûnadasavasso hoti imehi kho bhikkhave chah' ângehi samannāgatena bhikkhunâ na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo. ||7|| chahi bhikkhave ângehi samannāgatena bhikkhunâ upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo na adhisiḷe silavipanno hoti, na ajjhācāre âcāravipanno hoti, na atiditthiyâ ditthivipanno hoti, bahussuto hoti, paññavâ hoti, dasavasso vâ hoti atirekadasavasso vâ imehi kho bhikkhave chah' ângehi samannāgatena bhikkhunâ upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo ||8|| aparehi pi bhikkhave chah' ângehi samannāgatena bhikkhunâ na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo. na paṭibalo hoti antevāsīm vâ saddhivihārim vâ gilānam upatthātum vâ upatthāpetum vâ, uppannam anabhīratim vûpakāsetum vâ vûpakāsāpetum vâ, uppannam kukkucam dhammato vinodetum vâ vinodāpetum vâ, âpattim na jânâti, âpattiyâ vutthānam na jânâti, ûnadasavasso hoti. imehi kho bhikkhave chah' ângehi samannāgatena bhikkhunâ na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo ||9|| chahi bhikkhave ângehi samannāgatena bhikkhunâ upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo paṭibalo hoti antevāsīm vâ saddhivihārim vâ gilānam upatthātum vâ upatthāpetum vâ, uppannam anabhīratim vûpakāsetum vâ vûpakāsāpetum vâ, uppannam kukkucam dhammato vinodetum vâ vinodāpetum vâ, âpattim jânâti, âpattiyâ vutthānam jânâti, dasavasso vâ hoti atirekadasavasso vâ. imehi kho bhikkhave chah' ângehi samannāgatena bhikkhunâ upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo.

|| 10 || aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo na patibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam dīṭṭhigatam dhammato vivecetum, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo || 11 || chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo patibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam dīṭṭhigatam dhammato vivecetum, dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo || 12 || aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo āpattim na jânāti, anāpattim na jânāti, lahukam āpattim na jânāti, garukam āpattim na jânāti, ubhayāni kho pan' assa pātumokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattīni, na suvinicchitāni suddato anuvyañjanaso, ūnadasavasso hoti imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmanero upatthāpetabbo || 13 || chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo āpattim jânāti, anāpattim jânāti, lahukam āpattim jânāti, garukam āpattim jânāti, ubhayāni kho pan' assa pātumokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suvinicchitāni suddato anuvyañjanaso, dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmanero upatthāpetabbo 'ti. || 14 ||

upasampādetabbachakkam solasavāraṃ niṭṭhitam. || 37 ||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammīkam vuccamāno upajjhāyassa vādam āropetvā tam yeva tittthāyatanam samkāmī, so puna paccāgantvā bhikkhū upasampadam yāci. bhikkhū bhagavato etam attham ārocesum yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammīkam vuccamāno upajjhāyassa vādam āropetvā tam yeva tittthāyatanam samkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī pabbajjam, ākaṅkhatī upasampadam, tassa cattāro māse parivāso dātabbo ||1|| evañ ca pana bhikkhave dātabbo paṭhamam kesamassum ohārāpetvā kāsāyānī vatthānī acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkūṭikam nisīdāpetvā añjalim pagganhāpetvā evam vadehīti vattabbo. buddham saranam gacchāmi, dhammam saranam gacchāmi, saṅgham saranam gacchāmi, dutiyam pi. tatiyam pi buddham saranam gacchāmi, tatiyam pi dhammam saranam gacchāmi, tatiyam pi saṅgham saranam gacchāmi ||2|| tena kho bhikkhave aññatitthiyapubbena saṅgham upasamkamitvā ekamsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkūṭikam nisīditvā añjalim paggaheṭvā evam assa vacanīyo aham bhante itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhāmi upasampadam so 'ham bhante saṅgham cattāro māse parivāsam yācāmīti. dutiyam pi yācitabbo tatiyam pi yācitabbo vyattena bhikkhunā patibālana saṅgho nāpetabbo sunātu me bhante saṅgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī upasampadam so saṅgham cattāro māse parivāsam yācati. yadī saṅghassa pattakallam, saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya esā ñatti. ||3|| sunātu me bhante saṅgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī upasampadam. so saṅgham cattāro māse parivāsam yācati saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamatī itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam, so tunh' assa, yassa na khamatī, so bhāseyya dinno saṅghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati samghassa, tasmā tunhī, evam etam dhārayāmīti ||4|| evam kho bhikkhave aññatitthiyapubbo ânârdhako hoti, evam ânârdhako. kathañ ca bhikkhave aññatitthiyapubbo ânârdhako hoti idha bhikkhave aññatitthiyapubbo atikâlena gâmam pavisati, atidivâ patikkamati. evam pi bhikkhave aññatitthiyapubbo ânârdhako hoti. puna ca param bhikkhave aññatitthiyapubbo vesiyâgocaro vâ hoti, vidhavâgocaro vâ hoti, thullakumârikagocaro vâ hoti, pandakagocaro vâ hoti, bhikkhunigocaro vâ hoti. evam pi bhikkhave aññatitthiyapubbo ânârdhako hoti ||5|| puna ca param bhikkhave aññatitthiyapubbo yâni tâni sabrahmacârinam uccâvacâni karaniyâni, tattha na dakkho hoti, na analaso, na tatrupâyâya vimamsâya samannâgato, na alam kâtum, na alam samvidhâtum. evam pi bhikkhave aññatitthiyapubbo ânârdhako hoti. puna ca param bhikkhave aññatitthiyapubbo na tibbacchando hoti uddese paripucchâya adhisiile adhicitte adhipaññâya. evam pi bhikkhave aññatitthiyapubbo ânârdhako hoti. ||6|| puna ca param bhikkhave aññatitthiyapubbo yassa titthâyatanâ samkanto hoti, tassa satthuno tassa ditthiyâ tassa khantiyâ tassa ruciyâ tassa âdâyassa avanne bhaññamâne kupito hoti anattamano anabhiraddho, buddhassa vâ dhammassa vâ samghassa vâ avanne bhaññamâne attamano hoti udaggo abhiraddho, yassa vâ pana titthâyatanâ samkanto hoti, tassa satthuno tassa ditthiyâ tassa khantiyâ tassa ruciyâ tassa âdâyassa vanne bhaññamâne attamano hoti udaggo abhiraddho, buddhassa vâ dhammassa vâ samghassa vâ vanne bhaññamâne kupito hoti anattamano anabhiraddho, idam bhikkhave samghâtanikam aññatitthiyapubbassa ânârdhaniyasmim. evam kho bhikkhave aññatitthiyapubbo ânârdhako hoti, evam ânârdhako kho bhikkhave aññatitthiyapubbo âgato na upasampâdetabbo. ||7|| kathañ ca bhikkhave aññatitthiyapubbo ânârdhako hoti. idha bhikkhave aññatitthiyapubbo nâtikâlena gâmam pavisati, nâtidivâ patikkamati. evam pi bhikkhave aññatitthiyapubbo ânârdhako hoti. puna ca param bhikkhave aññatitthiyapubbo na vesiyâgocaro hoti, na vidhavâgocaro hoti, na thullakumârikagocaro hoti, na pandakagocaro hoti, na bhikkhunigocaro hoti. evam pi bhikkhave añña-

tiṭṭhiyapubbo ârâdhako hoti. ||8|| puna ca param bhikkhave aññatitṭhiyapubbo yāni tāni sabrahmacārinam uccāvacāni karaniyāni, tattha dakkho hoti analaso tatrupāyāya vīmamsāya samannāgato, alam kâṭum, alam samvidhātum evam pi bhikkhave aññatitṭhiyapubbo ârâdhako hoti. puna ca param bhikkhave aññatitṭhiyapubbo tubbacchando hoti uddese paripucchāya adhisiḷe adhicitte adhipaññāya. evam pi bhikkhave aññatitṭhiyapubbo ârâdhako hoti. ||9|| puna ca param bhikkhave aññatitṭhiyapubbo yassa tiṭṭhāyatanā samkanto hoti, tassa satthuno tassa ditṭhiyā tassa khantiyā tassa ruciṃyā tassa âdāyassa avanne bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā samghassa vā avanne bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana tiṭṭhāyatanā samkanto hoti, tassa satthuno tassa ditṭhiyā tassa khantiyā tassa ruciṃyā tassa âdāyassa vanne bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā samghassa vā vanne bhaññamāne attamano hoti udaggo abhiraddho idam bhikkhave samghātanikam aññatitṭhiyapubbassa ârâdhanīya-smim. evam kho bhikkhave aññatitṭhiyapubbo ârâdhako hoti. evam ârâdhako kho bhikkhave aññatitṭhiyapubbo âgato upasampādetabbo. ||10|| sace bhikkhave aññatitṭhiyapubbo naggo âgacchati, upajjhāyamūlakam cīvaram pariyesitabbam. sace acchinnakeso âgacchati, samgho apaloke-tabbo bhaṇḍukammāya ye te bhikkhave aggikā jatīlakā, te âgatā upasampādetabbā, na tesam parivāso dātabbo tam kissa hetu. kammavādino ete bhikkhave kīriyavādino sace bhikkhave jātīyā Sâkīyo aññatitṭhiyapubbo âgacchati, so âgato upasampādetabbo, na tassa parivāso dātabbo. imāham bhikkhave ñātīnam âveniyam parihāram dammīti. ||11||

aññatitṭhiyapubbakathā ||38|| sattamam
bhāṇavāram.

tena kho pana samayena Magadhesu pañca âbâdhā ussannā honti kutthaṃ gando kilāso soso apamāro. manussā pañcahi âbâdhehi phutṭhā Jīvakam Komārabhaccam upasamkamitvā evam vadanti: sādhu no âcariya tikucchāhīti. ahaṃ kho 'yyo bahukicco bahukaraniyo, rājā ca me Māgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusamgho, nāham sakkomī tikicchitun ti. sabbam sâpateyyaṇi ca te âcariya hotu, mayaṇi ca te dâsâ, sâdhu no âcariya tikicchâhîti aham kho 'yyo bahukicco bahukaraniyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusamgho, nāham sakkomī tikicchitun ti. ||1|| atha kho tesam manussānam etad ahosi ime kho samanā Sakyaputtiyâ sukhasilâ sukkhasamâcârâ subhojanāni bhuñjitvâ nivâtesu sayanesu sayanti. yam nūna mayam samanesu Sakyaputtiyesu pabbajeyyâma, tattha bhikkhū c' eva upatthahissanti Jivako ca Komârabhacco tikicchissatīti atha kho te manussâ bhikkhū upasamkamitvâ pabbajjam yâcimsu, te bhikkhū pabbâjesum upasampâdesum, te bhikkhū c' eva upatthahimsu Jivako ca Komârabhacco tikicchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantâ yâcanabahulâ viññattibahulâ viharanti gilânabhaddham detha, gilânupatthâkabhaddham detha, gilânabhesajjam dethâ 'ti. Jivako pi Komârabhacco bahū gilāne bhikkhū tikicchanto aññataram râjakiccam parihâpesi ||3|| aññataram puriso pañcahi âbâdhehi phuttho Jivakam Komârabhaccam upasamkamitvâ etad avoca. sâdhu mam âcariya tikicchâhîti. aham kho 'yyo bahukicco bahukaraniyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusamgho, nāham sakkomī tikicchitun ti sabbam sâpateyyaṇi ca te âcariya hotu, ahaṇi ca te dâso, sâdhu mam âcariya tikicchâhîti. aham kho 'yyo bahukicco bahukaraniyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusamgho, nāham sakkomī tikicchi-tun ti. ||4|| atha kho tassa purisassa etad ahosi ime kho samanā Sakyaputtiyâ sukkhasilâ sukkhasamâcârâ subhojanāni bhuñjitvâ nivâtesu sayanesu sayanti yam nūnāham samanesu Sakyaputtiyesu pabbajeyyam, tattha bhikkhū c' eva upatthahissanti, Jivako ca Komârabhacco tikicchissatī, so 'ham aroge vibbhamissāmīti atha kho so puriso bhikkhū upasamkamitvâ pabbajjam yâci, tam bhikkhū pabbâjesum upasampâdesum, tam bhikkhū c' eva upatthahimsu Jivako ca Komârabhacco tikicchi, so aroge vibbhāmi addasa kho

Jīvako Komārabhacco tam purisam vibbhamantam, disvāna tam purisam etad avoca nanu tvam ayyo bhikkhūsu pabbajito ahoṣīti evam ācariyā 'ti kissa pana tvam ayyo evarūpam akāṣīti atha kho so puriso Jīvakassa Komārabhaccassa etam attham ārocesi ||5|| Jīvako Komārabhacco ujjhāyati khīyati vipāceti katham hi nāma bhaddantā pañcahi ābādhehi phuttham pabbājessantīti atha kho Jīvako Komārabhacco yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca sādhu bhante ayyā pañcahi ābādhehi phuttham na pabbājeyyun ti. ||6|| atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesī samādapesi samuttejesī sampahamsesī atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanaṁ bhagavantam abhivādetvā padakkhinam katvā pakkāmi atha kho bhagavā etasmim nīdāne etasmim parkarane dhammikatham katvā bhikkhū āmantesī na bhikkhave pañcahi ābādhehi phuttho pabbājetabbo yo pabbājeyya, āpatti dukkatassā 'ti. ||7|| **39**||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti atha kho rājā Māgadho Senīyo Bimbisāro senānāyake mahāmatte ānāpesī gacchatha bhane paccantam uccinathā 'ti evam devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum ||1|| atha kho abhiññātānam -abhiññātānam yodhānam etad ahoṣī mayam kho yuddhābhinandino gacchantā pāpañ ca karoma bahuñ ca apuññam pasavāma kena nu kho mayam upāyena pāpā ca virameyyāma kalyānañ ca kareyyāmā 'ti. atha kho tesam yodhānam etad ahoṣī ime kho samanā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāna-dhammā sace kho mayam samanesu Sakyaputtiyesu pabbājeyyāma, evam mayam pāpā ca virameyyāma kalyānañ ca kareyyāmā 'ti. atha kho te yodhā bhikkhū upasamkamitvā pabbajjam yācimsu. te bhikkhū pabbājesum upasampādesum ||2|| senānāyakā mahāmattā rājabhāṭe pucchimsu : kim

nu kho bhane itthannāmo ca itthannāmo ca yodhā na di-
ssantīti itthannāmo ca itthannāmo ca sāmī yodhā bhikkhūsu
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti
vipācenti katham hi nāma samanā Sakyaputtīyā rājabhatam
pabbājessantīti senānāyakā mahāmattā rañño Māgadhassa
Seniyassa Bimbisārassa etam attham ārocesum. atha kho
rājā Māgadho Senīyo Bimbisāro vohārike mahāmatte pucchi
yo bhane rājabhatam pabbājeti, kim so pasavatīti. upajjhā-
yassa deva sīsam chedetabbam, anussāvakassa jivhā uddhari-
tabbā, ganassa upaddhaphāsukā bhañjitabbā 'ti ||3|| atha
kho rājā Māgadho Senīyo Bimbisāro yena bhagavā ten' upa-
samkamī, upasamkamitvā bhagavantam abhivādetvā ekam-
antam nisīdi. ekamantam nisīno kho rājā Māgadho Senīyo
Bimbisāro bhagavantam etad avoca santi bhante rājāno
assaddhā appasannā, te appamattakena pi bhikkhū vihethē-
yyum sādhu bhante ayyā rājabhatam na pabbājeyyun ti
atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram
dhammīyā kathāya sandassesi samādapesi samuttejesi sampa-
hamsesi atha kho rājā Māgadho Senīyo Bimbisāro bhaga-
vatā dhammīyā kathāya sandassito samādapito samuttejito
sampahamsito utthāyāsana bhagavantam abhivādetvā pa-
dakkhinam katvā pakkāmi. atha kho bhagavā etasmim
nidāne etasmim pakarane dhammikatham katvā bhikkhū
āmantesi na bhikkhave rājabhato pabbājetabbo. yo
pabbājeyya, āpatti dukkaṭassā 'ti ||4|| **40**||

tena kho pana samayena coro aṅgulimālo bhikkhūsu
pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi
palāyanti pi aññena pi gacchanti aññena pi mukham karonti
dvāram pi thakenti manussā ujjhāyanti khīyanti vipācenti
katham hi nāma samanā Sakyaputtīyā dhajabaddham coram
pabbājessantīti. assosum kho bhikkhū tesam manussānam
ujjhāyantānam khīyantānam vipācentānam atha kho te
bhikkhū bhagavato etam attham ārocesum bhagavā bhikkhū
āmantesi na bhikkhave dhajabaddho coro pabbājetabbo.
yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **41**||

tena kho pana samayena raññā Māgadhenā Seniyena

Bimbisārena anuññātam hoti ye samanesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti tena kho pana samayena aññātaro puriso corikam katvā kārāya baddho hoti, so kāmam bhinditvā palāyitvā bhikkhūsu pabbajito hoti ||1|| manussā passitvā evam āhamsu ayam so kārābhedaḥ cora, handa nam nemā 'ti. ekacce evam āhamsu māyyo evam avacuttha, anuññātam raññā Māgadhenā Seniyena Bimbisārena ye samanesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyam sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti abhayūvarā ime samanā Sakyaputtiyā, na yime labbhā kiñci kātum. katham hi nāma kārābhedaḥ coram pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave kārābhedaḥ cora pabbājetabbo yo pabbājeyya, āpatti dukkatassā 'ti. ||2|| **42** ||

tena kho pana samayena aññātaro puriso corikam katvā palāyitvā bhikkhūsu pabbajito hoti so ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti manussā passitvā evam āhamsu · ayam so likhitako cora, handa nam hanāmā 'ti ekacce evam āhamsu · māyyo evam avacuttha, anuññātam . . antakiriyāyā 'ti manussā ujjhāyanti khīyanti vipācenti. abhayūvarā ime samanā Sakyaputtiyā, na yime labbhā kiñci kātum katham hi nāma likhitako coram pabbājessantīti. bhagavato etam attham ārocesum na bhikkhave likhitako cora pabbājetabbo. yo pabbājeyya, āpatti dukkatassā 'ti ||1|| **43** ||

tena kho pana samayena aññātaro puriso kasāhato kata-dandakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā kasāhataṃ kata-dandakammam pabbājessantīti bhagavato etam attham ārocesum. na bhikkhave kasāhato kata-dandakammo pabbājetabbo yo pabbājeyya, āpatti dukkatassā 'ti. ||1|| **44** ||

tena kho pana samayena aññataro puriso lakkhanâhato katadandakammo bhikkhûsu pabbajito hoti. manussâ ujjhâyanti khîyanti vipâcenti katham hi nâma samanâ Sakyaputtiyâ lakkhanâhatam katadandakammam pabbâjessantîti bhagavato etam attham ârocesum na bhikkhave lakkhanâhato katadandakammo pabbâjetabbo. yo pabbâjeyya, âpatti dukkatassâ 'ti || 1 || **45** ||

tena kho pana samayena aññataro puriso inâyiko palâyitvâ bhikkhûsu pabbajito hoti dhanîyâ passitvâ evam âhamsu ayam so amhâkam inâyiko, handa nam nemâ 'ti ekacce evam âhamsu mâyyo evam avacuttha, anuññâtam raññâ Mâgadhena Seniyena Bimbisârena ye samanesu Sakyaputtiyesu pabbajanti, na te labbhâ kiñci kâtum, svâkkhâto dhammo, carantu brahmacariyam sammâ dukkhassa antakîriyâyâ 'ti manussâ ujjhâyanti khîyanti vipâcenti abhayûvarâ ime samanâ Sakyaputtiyâ, na yime labbhâ kiñci kâtum katham hi nâma inâyikam pabbâjessantîti bhagavato etam attham ârocesum. na bhikkhave inâyiko pabbâjetabbo. yo pabbâjeyya, apatti dukkatassâ 'ti || 1 || **46** ||

tena kho pana samayena aññataro dâso palâyitvâ bhikkhûsu pabbajito hoti ayyikâ passitvâ evam âhamsu ayam so amhâkam dâso, handa nam nemâ 'ti ekacce evam âhamsu mâyyo antakîriyâyâ 'ti. manussâ ujjhâyanti khîyanti vipâcenti abhayûvarâ ime samanâ Sakyaputtiyâ, na yime labbhâ kiñci kâtum katham hi nâma dâsam pabbâjessantîti. bhagavato etam attham ârocesum na bhikkhave dâso pabbâjetabbo yo pabbâjeyya, âpatti dukkatassâ 'ti. || 1 || **47** ||

tena kho pana samayena aññataro kammârabhandu mâtâpitûhi saddhim bhanditvâ ârâmam gantvâ bhikkhûsu pabbajito hoti. atha kho tassa kammârabhandussa mâtâpitâro tam kammârabhandum vicinantâ ârâmam gantvâ bhikkhû pucchimsu apî bhante evarûpam dârakam passeyyâthâ 'ti. bhikkhû ajânam yeva âhamsu : na jânâmâ 'ti, apasam yeva âhamsu na passâmâ 'ti || 1 || atha kho tassa kammârabhandussa mâtâpitâro tam kammârabhandum vi-

cinantā bhikkhūsu pabbajitam disvā ujjhāyanti khīyanti vipācenti alajjino ime samanā Sakyaputtīyā dussilā musāvādino, jānam yeva āhamsu na jānāmā 'tī, passam yeva āhamsu : na passāmā 'tī, ayam dārako bhikkhūsu pabbajito 'tī assosum kho bhikkhū tassa kammārabhandussa mātāpitunnam ujjhāyantānam khīyantānam vipācentānam atha kho te bhikkhū bhagavato etam attham ārocesum anujānāmi bhikkhave samgham apaloketum bhandukammāyā 'tī ||2||48||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upālī dārako tesam pāmokkho hoti atha kho Upālissa mātāpitunnam etad ahoṣi kena nu kho upāyena Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī atha kho Upālissa mātāpitunnam etad ahoṣi sace kho Upālī lekham sikkheyya, evam kho Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī atha kho Upālissa mātāpitunnam etad ahoṣi sace kho Upālī lekham sikkhissati, aṅguliyo dukkhā bhavissanti sace kho Upālī gananam sikkheyya, evam kho Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī ||1|| atha kho Upālissa mātāpitunnam etad ahoṣi sace kho Upālī gananam sikkhissati, urassa dukkho bhavissati sace kho Upālī rūpam sikkheyya, evam kho Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī. atha kho Upālissa mātāpitunnam etad ahoṣi sace kho Upālī rūpam sikkhissati, akkhīni dukkhā bhavissanti ime kho samanā Sakyaputtīyā sukkasīlā sukhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti sace kho Upālī samanesu Sakyaputtīyesu pabbajeyya, evam kho Upālī amhākam accayena sukhañ ca jīveyya na ca kilameyyā 'tī ||2|| assosi kho Upālī dārako mātāpitunnam imam kathāsallāpam atha kho Upālī dārako yena te dārakā ten' upasamkamī, upasamkamitvā te dārake etad avoca : etha mayam ayyo samanesu Sakyaputtīyesu pabbajissāmā 'tī. sace kho tvam ayyo pabbajissasi, evam mayam pi pabbajissāmā 'tī atha kho te dārakā ekamekassa mātāpitaro upasamkamitvā etad avocum anujānātha maṃ agārasmā anagāriyam pabbajjāyā 'tī atha kho tesam dāra-

kānam mātāpitaro sabbe p' ime dārakā samānacchandā kalyā-
nādhīppāyā 'tī anujānimsu. te bhikkhū upasamkamitvā
pabbajjam yācimsu. te bhikkhū pabbājesum upasampāde-
sum ||3|| te rattiyā paccūsasamayam paccutthāya rodanti
yāgum detha, bhattam detha, khādaniyam dethā 'tī bhi-
kkhū evam āhamsu āgametha āvuso yāva vibhāyati sace
yāgu bhavissati, pivissatha, sace bhattam bhavissati, bhuñji-
ssatha, sace khādaniyam bhavissati, khādissatha, no ce bha-
vissati yāgu vā bhattam vā khādaniyam vā, pindāya caritvā
bhuñjissathā 'tī evam pi kho te bhikkhū bhikkhūhi vucca-
mānā rodant' eva yāgum detha, bhattam detha, khādani-
yam dethā 'tī, senāsanam ūhananti pi ummihanti pi ||4||
assosi kho bhagavā rattiyā paccūsasamayam paccutthāya dā-
rakasaddam, sutvāna āyasmantam Ānanda m āmantesi
kim nu kho so Ānanda dārakassa saddo 'tī. atha kho āyasmā
Ānando bhagavato etam attham ārocesi saccam kira bhi-
kkhave bhikkhū jānam ūnavīsativassam puggalam upasampā-
dentīti. saccam bhagavā. vīgarahī buddho bhagavā ka-
tham hi nāma te bhikkhave moghapurisā jānam ūnavīsati-
vassam puggalam upasampādessanti ||5|| ūnavīsativasso
bhikkhave puggalo akkhamo hoti sītassa unhassa jighacchāya
pipāsāya dāmsamakasaṇḍatāpasīrimsapapasamphassānam dur-
uttānam durāgatānam vacanapathānam uppannānam sāriri-
kānam vedanānam dukkhānam tibbānam kharānam katu-
kānam asātānam amanāpānam pānāharānam anadhivāsaka-
jātiko hoti. vīsativasso kho bhikkhave puggalo khamo hoti
sītassa unhassa . . pānāharānam adhivāsakajātiko hoti n'
etam bhikkhave appasannānam vā pasādāya pasannānam vā
bhīyyobhāvāya. vīgarahitvā dhammīkatham katvā bhikkhū
āmantesi na bhikkhave jānam ūnavīsativasso puggalo
upasampādetabbo. yo upasampādeyya, yathādhammo kāre-
tabbo 'tī ||6|| 49||

tena kho pana samayena aññataram kulam ahivātakaro-
gena kalamkatam hoti, tassa pitāputtakā sesā honti, te bhi-
kkhūsu pabbajitvā ekato 'va pindāya caranti atha kho so
dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca:
mayham pi tāta dehi, mayham pi tāta dehīti manussā

ujjhāyanti khīyanti vipācenti· abrahmacārino ime samanā Sakyaputtīyā, ayam dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam atha kho te bhikkhū bhagavato etam attham ārocesum na bhikkhave ūnapannarasavasso dārako pabbājetabbo yo pabbājeyya, āpatti dukkatassā 'ti. ||1|| **50** ||

tena kho pana samayena āyasmato Ānandassa upatthākakulam saddham pasannam ahivātakarogena kālamkatam hoti, dve ca dārakā sesā honti, te porānakena ācinnakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā kena nu kho upāyena ime dārakā na vinasseyyun ti atha kho āyasmā Ānando bhagavato etam attham ārocesī. ussahanti pana te Ānanda dārakā kāke uttepetun ti ussahanti bhagavā 'ti atha kho bhagavā etasmim nīdāne etasmim pakarane dhammīkatham katvā bhikkhū āmantesī anujānamī bhikkhave ūnapannarasavassam dārakam kākuttepakam pabbājetun ti ||1|| **51** ||

tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmānerā honti Kaṇḍako ca Mahako ca, te aññamaññam dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma sāmānerā evarūpam anācāram ācarissantīti bhagavato etam attham ārocesum na bhikkhave ekena dve sāmānerā upatthāpetabbā yo upatthāpeyya, āpatti dukkatassā 'ti. ||1|| **52** ||

tena kho pana samayena bhagavā tatth' eva Rājagahe vassam vasi, tattha hemantam, tattha gīmham. manussā ujjhāyanti khīyanti vipācenti āhunarikā samanānam Sakyaputtīyānam disā andhakārā, na imesam disā pakkhāyanti. ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum ||1|| atha kho bhagavā āyasmantam Ānandam āmantesī gacchānanda apāpuranam ādā-

ya anupariveniyam bhikkhūnam ārocehi . icchat' āvuso bhagavā Dakkhināgirim cārikam pakkamitum . yassāyasmato attho, so āgacchatū 'ti evam bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuranam ādāya anupariveniyam bhikkhūnam ārocesi icchat' āvuso bhagavā Dakkhināgirim cārikam pakkamitum yassāyasmato attho, so āgacchatū 'ti ||2|| bhikkhū evam āhamsu bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum tattha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, itaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati . sace amhākam ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākam ācariyupajjhāyā gamissanti, mayam pi na gamissāma lahucattakatā no āvuso Ānanda paññāyissatīti . ||3|| atha kho bhagavā oganena bhikkhusamghena Dakkhināgirim cārikam pakkāmi atha kho bhagavā Dakkhināgirisimam ya-thābhirantam viharitvā punad eva Rājagaham paccāgacchi atha kho bhagavā āyasmantam Ānandam āmantesi kim nu kho Ananda tathāgato oganena bhikkhusamghena Dakkhināgirim cārikam pakkanto 'ti atha kho āyasmā Ānando bhagavato etam attham ārocesi atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi . anujānāmi bhikkhave vyattena bhikkhunā patibalena pañca vassāni nissāya vatthum, avyattena yāvajīvam ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam na asekkena silakkhandhena samannāgato hoti . . . (=I 36, 2) . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam asekkena . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam . ||5|| aparehi pi bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcahi' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam : saddho

hoti . . . (=I 36, 7) . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam ||6|| aparehi pi . . . na anissitena vatthabbam adhisaile . . . (=I 36, 8) . . . imehi kho . . . na anissitena vatthabbam pañcahi . . . anissitena vatthabbam na adhisaile . . . (=I 36, 9) . . . imehi kho . . . anissitena vatthabbam ||7|| aparehi pi . . . na anissitena vatthabbam āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam pañcahi . . . anissitena vatthabbam āpattim . . . (=I 36, 15) . . . imehi kho . . . anissitena vatthabbam ||8|| aparehi pi . . . na anissitena vatthabbam āpattim . . . (=I 36, 16) . . . ūnapaṇcavasso hoti imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam āpattim (=I 36, 17) . . . pañcavasso vā hoti atirekaṇcavasso vā imehi kho . . . anissitena vatthabbam ||9|| chahi . . . na anissitena vatthabbam na asekhena . . . (=I 37, 1) . . . ūnapaṇcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam asekhena . . . (=I 37, 2) . . . pañcavasso vā hoti atirekaṇcavasso vā imehi kho . . . anissitena vatthabbam ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam assaddho . . . (=I. 37, 5) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam saddho . . . (=I 37, 6) . . . pañcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam adhisaile . . . (I 37, 7) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam na adhisaile . . . (=I 37, 8) . . . pañcavasso vā hoti atirekaṇcavasso vā imehi kho . . . anissitena vatthabbam ||12|| aparehi pi . . . na anissitena vatthabbam āpattim . . . (=I 37, 13) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam chahi . . . anissitena vatthabbam āpattim . . . (=I. 37, 14) . . . pañcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam ti ||13|| 53 ||

abhayūvarabhānavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantam viharitvā
 yena Kapilavatthu tena cārikam pakkāmi. anupubbena
 cārikam caramāno yena Kapilavatthu tad avasari tatra
 sudam bhagavā Sakkesu viharati Kapilavatthusmim
 Nigrodhārāme. atha kho bhagavā pubbanhasamayam ni-
 vāsetvā pattacīvaram ādāya yena Suddhodanassa Sa-
 kkassa nivesanam ten' upasamkami, upasamkamitvā pa-
 ññatte āsane nisīdi atha kho Rāhulamātā devī Rāhula-
 kumāram etad avoca· eso te Rāhula pitā, gacchassu dāyajjam
 yācāhīti ||1|| atha kho Rāhulo kumāro yena bhagavā ten'
 upasamkami, upasamkamitvā bhagavato purato atthāsi su-
 khā te samana chāyā 'ti atha kho bhagavā utthāyāsana
 pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭṭhito
 -piṭṭhito anubandhi dāyajjam me samana dehi, dāyajjam
 me samana dehīti. atha kho bhagavā āyasmantam Sāri-
 puttam āmantesi tena hi tvam Sāriputta Rāhulakumāram
 pabbājehīti kathāham bhante Rāhulakumāram pabbājemī-
 ti ||2|| atha kho bhagavā etasmim nidāne etasmim pakarane
 dhammikatham katvā bhikkhū āmantesi anujānāmi bhi-
 kkhave tihi saranagamanehi sāmānerapabbajjam. evaṃ
 ca pana bhikkhave pabbājetabbo pathamam kesamassum
 ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarā-
 saṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkutikam
 nisīdāpetvā añjalim pagganhāpetvā evam vadehīti vattabbo :
 buddham saranam gacchāmi, dhammam saranam gacchāmi,
 saṅgham saranam gacchāmi, dutiyam pi . . . tatiyam pi
 buddham saranam gacchāmi, tatiyam pi dhammam saranam
 gacchāmi, tatiyam pi saṅgham saranam gacchāmīti anujā-
 nāmi bhikkhave imehi tihi saranagamanehi sāmānerapabba-
 jjan ti ||3|| atha kho āyasmā Sāriputto Rāhulakumāram
 pabbājesi atha kho Suddhodano Sakko yena bhagavā
 ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā
 ekamantam nisīdi. ekamantam nisinno kho Suddhodano
 Sakko bhagavantam etad avoca ekāham bhante bhaga-
 vantam varam yācāmīti atikkantavarā kho Gotama tathā-
 gatā 'ti. yañ ca bhante kappati yañ ca anavajjan ti. vadehi
 Gotamā 'ti ||4|| bhagavati me bhante pabbajite anappakam
 dukkhaṃ ahoṣi, tathā Nande, adhimattam Rāhule. putta-

pemam bhante chavim chindati, chavim chetvā cammam chindati, cammam chetvā mamsam chindati, mamsam chetvā nhārum chindati, nhārum chetvā atthim chindati, atthim chetvā atthimñijam āhacca titthati sādhu bhante ayyā ananūñātā mā-tāpītūhi puttā na pabbājeyyū tī || 5 || atha kho bhagavā Suddhodanam Sakkam dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesī atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsana bhagavantam abhivādetvā padakkhīnam katvā pakkāmi. atha kho bhagavā etasmim nīdāne etasmim pakarane dhammīkatham katvā bhikkhū āmantesī na bhikkhave ananūñāto mā-tāpītūhi putto pabbājetabbo yo pabbājeyya, āpatti dukkaṭṭassā 'tī || 6 || **54** ||

atha kho bhagavā Kapilavattusmim yathābhirantam viharitvā yena Sāvattī tena cārikam pakkāmi. anupubbe na cārikam caramāno yena Sāvattī tad avasari. tatra sudam bhagavā Sāvattīyam viharati Jetavane Anāthapindikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatthākakulam āyasmato Sāriputtassa santike dāraṇā pāhesī imam dāraṇam thero pabbājetū 'tī atha kho āyasmato Sāriputtassa etad ahoṣi bhagavatā sikkhāpadam paññattam na ekena dve sāmānerā upatthāpetabbā 'tī, ayañ ca me Rāhulo sāmānero. katham nu kho mayā patipajjitabban ti. bhagavato etam attham ārocesī. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmānere upatthāpetum, yāvatake vā pana ussaṭhi ovaditum anusāsītum, tāvatake upatthāpetum tī || 1 || **55** ||

atha kho sāmānerānam etad ahoṣi kaṭi nu kho amhākam sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam attham ārocesum anujānāmi bhikkhave sāmānerānam dasa sikkhāpadāni, tesu ca sāmānerehi sikkhitum pāṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādaṭṭhānā veramaṇī, vīkālabhojanā veramaṇī, naccagītavādītavīsūkadassanā veramaṇī, mālā-gandhavilepanadhāraṇamandānavibhūsanatṭhānā

veramanî, uccâsayanamahâsayanâ veramanî, jâtarû-
parajatatapatiggaḥanâ veramanî anujânâmi bhikkhave
sâmanerânam imâni dasa sikkhâpadâni, imesu ca sâmaṇerehi
sikkhitun ti || 1 || 56 ||

tena kho pana samayena sâmanerâ bhikkhûsu agâravâ
appatissâ asabhâgavuttino viharanti. bhikkhû ujjhâyanti
khîyanti vipâcenti katham hi nâma sâmanerâ bhikkhûsu
agâravâ appatissâ asabhâgavuttino viharissantîti bhagavato
etam attham ârocesum. anujânâmi bhikkhave pañcah' aṅge-
hi samannâgatassa sâmanerassa dandakammam kâtum
bhikkhûnam alâbhâya parisakkatî, bhikkhûnam anattâya
parisakkatî, bhikkhûnam avâsâya parisakkatî, bhikkhû akko-
satî paribhâsatî, bhikkhû bhikkhûhi bhedetî anujânâmi
bhikkhave imehi pañcah' aṅgehi samannâgatassa sâmane-
rassa dandakammam kâtun ti || 1 || atha kho bhikkhûnam
etad ahosi. kum nu kho dandakammam kâtabban ti bha-
gavato etam attham ârocesum anujânâmi bhikkhave âva-
ranam kâtun ti tena kho pana samayena bhikkhû sâma-
nerânam sabbam samghârâmaṃ âvaranam karonti sâmane-
râ ârâmaṃ pavisitum alabbhamânâ pakkamanti pi vibbhamanti
pi tittḥiyesu pi samkamanti bhagavato etam attham âroce-
sum. na bhikkhave sabbo samghârâmo âvaranam kâtabbo.
yo kareyya, âpatî dukkatassa. anujânâmi bhikkhave yattḥa
vâ vasatî, yattḥa vâ patikkamati, tattha âvaranam kâtun ti.
|| 2 || tena kho pana samayena bhikkhû sâmanerânam mu-
khadvârakam âhâram âvaranam karonti. manussâ yâgupâ-
nam pi samghabbhattam pi karontâ sâmanere evam vadanti
etha bhante yâgum pivatha, etha bhante bhattam bhujjathâ
'ti. sâmanerâ evam vadanti nâvuso labbhâ, bhikkhûhi
âvaranam katan ti manussâ ujjhâyanti khîyanti vipâcenti
katham hi nâma bhaddantâ sâmanerânam mukhadvârakam
âhâram âvaranam karissantîti. bhagavato etam attham aro-
cesum. na bhikkhave mukhadvârako âhâro âvaranam kâ-
tabbo. yo kareyya, âpatî dukkaṭassâ 'ti || 3 ||

dandakammavatthum niṭṭhitam || 17 ||

tena kho pana samayena chabbaggiyâ bhikkhû upa-

jjhāye anāpucchā sâmanerānam āvaranam karonti. upajjhāyā gavesanti katham nu kho ambhākam sâmanerā na dissantīti bhikkhū evam āhamsu · chabbaggiyehi āvuso bhikkhūhi āvaranam katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti katham hi nāma chabbaggiyā bhikkhū amhe anāpucchā ambhākam sâmanerānam āvaranam karissantīti. bhagavato etam attham ārocesum na bhikkhave upajjhāye anāpucchā āvaranam kâtabbam yo kareyya, āpatti dukkaṭassā 'ti. ||1|| 58 ||

tena kho pana samayena chabbaggiyā bhikkhū therānam bhikkhūnam sâmanere apalālenti therā sâmam danta-katṭham pi mukhodakam pi ganhantā kīlamanti bhagavato etam attham ārocesum. na bhikkhave aññassa parisā apalāletabbā. yo apalāleyya, āpatti dukkaṭassā 'ti ||1|| 59 ||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kandako nāma sâmanero Kaṇḍakam nāma bhikkhunim dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma sâmanero evarūpam anācāram ācarissatīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dasah' aṅgehi samannāgatam sâmaneram nāsetum: pānātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avannam bhāsati, dhammassa avannam bhāsati, samghassa avannam bhāsati, micchādītthiko hoti, bhikkhunīdūsako hoti. anujānāmi bhikkhave imehi dasah' aṅgehi samannāgatam sâmaneraṃ nāsetun ti ||1|| 60 ||

tena kho pana samayena aññātaro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasamkamitvā evam vadeti etha mam āyasmanto dūsethā 'ti. bhikkhū apasādentī nassa paṇḍaka, vīnassa paṇḍaka, ko tayā attho 'ti so bhikkhūhi apasādito mahante-mahante moligalle sâmanere upasamkamitvā evam vadeti. etha mam āvuso dūsethā 'ti sâmanerā apasādentī nassa paṇḍaka, vīnassa paṇḍaka, ko tayā attho 'ti. so sâmanerehi apasādito hatthi-bhaṇḍe assabhaṇḍe upasamkamitvā evam vadeti etha maṃ

āvuso dūsethā 'ti hatthibhandā assabhandā dūsesum ||1||
 te ujjhāyanti khīyanti vipācenti pandakā ime samanā Sa-
 kyaputtīyā, ye pi imesam na pandakā, te pi pandake dūsentī.
 evam ime sabbeva abrahmacārīno 'ti. assosum kho bhī-
 kkhū hatthibhandānam assabhandānam ujjhāyantānam khī-
 yantānam vipācentānam atha kho te bhikkhū bhagavato
 etam attham ārocesum pandako bhikkhave anupasam-
 panno na upasampādetabbo, upasampanno nāsetabbo 'ti.
 ||2|| **61**||

tena kho pana samayena aññātaro purānakulaputto khīna-
 kolañño sukhumālo hoti atha kho tassa purānakulaputtassa
 khīnakolaññassa etad ahoṣi aham kho sukhumālo na pati-
 balo anadhigatam vā bhogam adhigantum adhigatam vā
 bhogam phātikātum kena nu kho aham upāyena sukhañ
 ca jīveyyam na ca kilameyyam ti. atha kho tassa purānaku-
 laputtassa khīnakolaññassa etad ahoṣi ime kho samanā
 Sakyaputtīyā sukhasilā sukhasamācārā subhojanāni bhūñjitvā
 nivātesu sayanesu sayanti. yam nūnāham sāmam pattacī-
 varam patiyādetvā kesamassum ohāretvā kāsāyāni vatthāni
 acchādetvā ārāmam gantvā bhikkhūhi saddhum samvaseyyam
 ti. ||1|| atha kho so purānakulaputto khīnakolañño sāmam
 pattacīvaram patiyādetvā kesamassum ohāretvā kāsāyāni va-
 tthāni acchādetvā ārāmam gantvā bhikkhū abhivādeti. bhī-
 kkhū evam āhamsu kativasso 'si tvam āvuso 'ti kim etam
 āvuso kativasso nāmā 'ti. ko pana te āvuso upajjhāyo 'ti.
 kim etam āvuso upajjhāyo nāmā 'ti bhikkhū āyasmantam
 Upālīṃ etad avocum iñghāvuso Upālī imam pabbajitam
 anuyuñjāhīti ||2|| atha kho so purānakulaputto khīnako-
 lañño āyasmatā Upālīnā anuyuñjiyamāno etam attham āro-
 cesi. āyasmā Upālī bhikkhūnam etam attham ārocesi bhī-
 kkhū bhagavato etam attham ārocesum theyyasamvā-
 sako bhikkhave anupasampanno na upasampādetabbo, upa-
 sampanno nāsetabbo. titthiyapakkantako bhikkhave
 anupasampanno na upasampādetabbo, upasampanno nāse-
 tabbo 'ti. ||3|| **62**||

tena kho pana samayena aññātaro nāgo nāgayoniyā aṭṭi-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi
 kena nu kho aham upāyena nāgayoniyā ca parimucceyyam
 khippaṇi ca manussattam paṭilabheyyan ti atha kho tassa
 nāgassa etad ahosi ime kho samanā Sakyaputtīyā dhamma-
 cārino samacārino brahmacārino saccavādino sīlavanto kalyā-
 nadhammā sace kho aham samanesu Sakyaputtīyesu pabba-
 jeyyam, evāham nāgayoniyā ca parimucceyyam khippaṇi ca
 manussattam paṭilabheyyan ti ||1|| atha kho so nāgo māna-
 vakavannena bhikkhū upasamkamitvā pabbajjam yāci tam
 bhikkhū pabbājesum upasampādesum. tena kho pana sama-
 yena so nāgo aññatarena bhikkhunā saddhim paccantime
 vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasama-
 yam paccutthāya ajjhokāse caṅkamati. atha kho so nāgo
 tassa bhikkhuno nikkhante vissattho niddam okkamī sabbo
 vihāro ahinā punno, vātapānehi bhogā nikkhantā honti ||2||
 atha kho so bhikkhu vihāram pavississāmīti kavātam panā-
 mento addasa sabbam vihāram ahinā punnam, vātapānehi
 bhoge nikkhante disvāna bhūto vissaram akāsi. bhikkhū
 upadhāvitvā tam bhikkhum etad avocum. kissa tvam
 āvuso vissaram akāsi. ayam āvuso sabbo vihāro ahinā
 punno, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo
 tena saddena paṭibujjhitvā sake āsane nisīdi. bhikkhū evam
 āhamsu ko 'si tvam āvuso 'ti aham bhante nāgo 'ti kissa
 pana tvam āvuso evarūpam akāsi atha kho so nāgo bhi-
 kkhūnam etam attham ārocesi. bhikkhū bhagavato etam
 attham ārocesum ||3|| atha kho bhagavā etasmim ni-
 dāne etasmim pakarane bhikkhusamgham sannipātāpetvā
 tam nāgam etad avoca tumhe khv attha nāgā avuṭṭhi-
 dhammā imasmim dhammavinaye. gaccha tvam nāga tatth'
 eva cātuddase pannarase atthamiyā ca pakkhassa uposa-
 tham upavasa, evam tvam nāgayoniyā ca parimuccissasi
 khippaṇi ca manussattam paṭilabhissasi. atha kho so nāgo
 avirūlhidhammo kirāham imasmim dhammavinaye 'ti dukkhī
 dummano assūni pavattayamāno vissaram karitvā pakkāmi
 ||4|| atha kho bhagavā bhikkhū āmantesi dve 'me bhi-
 kkhave paccayā nāgassa sabhāvapātukammāya, yadā ca saja-
 tiyā methunam dhammam paṭisevati, yadā ca vissattho ni-
 ddam okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave an-
upasampanno na upasampādetabbo, upasampanno nāsetabbo
'ti || 5 || **63** ||

tena kho pana samayena aññataro mānavako mātaram
jīvītā voropesi. so tena pāpakena kammena attiyati harā-
yati jigucchati. atha kho tassa mānavakassa etad ahoṣi :
kena nu kho aham upāyena imassa pāpassa kammassa ni-
kkhantim kareyyan ti. atha kho tassa mānavakassa etad
ahoṣi ime kho samanā Sakyaputtīyā dhammacārino sama-
cārino brahmacārino saccavādino sīlavanto kalyāṇadhammā.
sace kho aham samanesu Sakyaputtīyesu pabbajeyyam, evā-
ham imassa pāpassa kammassa nikkhantim kareyyan ti || 1 ||
atha kho so mānavako bhikkhū upasamkamitvā pabbajjam
yāci. bhikkhū āyasmantam Upālīṃ etad avocum. pubbe
pi kho āvuso Upālī nāgo mānavakavannena bhikkhūsu
pabbajito, iñghāvuso Upālī imam mānavakam anuyujjāhīti.
atha kho so mānavako āyasmatā Upālīnā anuyujjyamāno
etam attham ārocesi āyasmā Upālī bhikkhūnam etam
attham ārocesi. bhikkhū bhagavato etam attham ārocesum.
mātughātako bhikkhave anupasampanno na upasampāde-
tabbo, upasampanno nāsetabbo 'ti. || 2 || **64** ||

tena kho pana samayena aññataro mānavako pitaram jīvītā
voropesi. so tena pāpakena kammena (=I. 64, 1, 2)
. . bhikkhū bhagavato etam attham ārocesum. pitughā-
tako bhikkhave anupasampanno na upasampādetabbo, upa-
sampanno nāsetabbo 'ti || 1 || **65** ||

tena kho pana samayena sambahulā bhikkhū Sāketā
Sāvatthim addhānamaggapatipannā honti antarā magge
corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhi-
kkhū hanimsu. Sāvatthiyā rājabhatā nikkhamitvā ekacce
core aggahesum, ekacce corā palāyimsu. ye te palāyimsu,
te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya onīyanti
|| 1 || addasaṃsu kho te pabbajitā te core vadhāya onīya-
māne, disvāna evam āhamsu : sādhu kho mayam palāyīmā,
sacāca mayam gayheyyāma, mayam pi evam eva haññeyyā-

mā 'ti. bhikkhū evam āhamsu kim pana tumhe āvuso akatthā 'tī attha kho te pabbajitā bhikkhūnam etam attham ārocesum bhikkhū bhagavato etam attham ārocesum. arahanto ete bhikkhave bhikkhū arahantaghatāko bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'tī || 2 || **66** ||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvattim addhānamaggapatipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesum. Sāvattiyā rājabhaṭā . . (=I, **66**, 1 2) . . bhikkhū bhagavato etam attham ārocesum. bhikkhunīdūsako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. samghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppāḍako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'tī. || 1 || **67** ||

tena kho pana samayena aññataro ubhatovyaññanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi bhagavato etam attham ārocesum ubhatovyaññanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'tī. || 1 || **68** ||

tena kho pana samayena bhikkhū anupajjhāyakam upasampādentī. bhagavato etam attham ārocesum na bhikkhave anupajjhāyako upasampādetabbo yo upasampādeyya, āpatti dukkatassā 'tī. || 1 || tena kho pana samayena bhikkhū samghena upajjhāyena upasampādentī. bhagavato etam attham ārocesum. na bhikkhave samghena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkatassā 'tī. || 2 || tena kho pana samayena bhikkhū ganena upajjhāyena upasampādentī. bhagavato etam attham ārocesum na bhikkhave ganena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkatassā 'tī || 3 || tena kho pana samayena bhikkhū pandakupajjhāyena upasampādentī — gha —, theyyasamvāsakupajjhāyena upasampādentī, tittthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-

yena up , mātughatakupajjhāyena up , pitughātakupajjhāyena up., arahantaghātakupajjhāyena up , bhikkhunīdūsakupajjhāyena up , samghabhedakupajjhāyena up., lohittuppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī bhagavato etam attham ārocesum. na bhikkhave panda-kupajjhāyena upasampādetabbo, na theyyasamvāsakupajjhāyena upasampādetabbo . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti ||4|| **69**||

tena kho pana samayena bhikkhū apattakam upasampādentī. hatthesu pindāya caranti. manussā ujjhāyanti khīyanti vipācentī seyyathāpi tittihīyā 'ti. bhagavato etam attham ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakam upasampādentī. naggā pindāya caranti. manussā ujjhāyanti khīyanti vipācentī. seyyathāpi tittihīyā 'ti bhagavato etam attham ārocesum na bhikkhave acīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakam upasampādentī. naggā hatthesu pindāya caranti. manussā ujjhāyanti khīyanti vipācentī seyyathāpi tittihīyā 'ti bhagavato etam attham ārocesum na bhikkhave apattacīvarako upasampādetabbo yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādentī upasampanne pattam patiharanti, hatthesu pindāya caranti. manussā ujjhāyanti khīyanti vipācentī seyyathāpi tittihīyā 'ti bhagavato etam attham ārocesum na bhikkhave yācitakena pattena upasampādetabbo yo upasampādeyya, āpatti dukkaṭassā 'ti ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī upasampanne cīvaram patiharanti, naggā pindāya caranti. manussā ujjhāyanti khīyanti vipācentī seyyathāpi tittihīyā 'ti bhagavato etam attham ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. upasampanne pa-

ttacīvaram patiharanti, naggā hatthesu pindāya caranti manussā ujjhāyanti khīyanti vipācenti seyyathāpi tittiyā 'ti. bhagavato etam attham ārocesum. na bhikkhave yācī-takena pattacīvarena upasampādetabbo yo upasampā-deyya, āpatti dukkatassā 'ti ||6||**70**|| naupasampāde-tabbakavīsativāram niṭṭhitam.

tena kho pana samayena bhikkhū hatthacchinnam pabbā-jenti — gha —, pādacchinnam pabbājenti, hatthapādacchi-nnam p, kannacchinnam p, nāsacchinnam p, kannanā-sacchinnam p, aṅgulicchinnam p, alacchinnam p, kaṇḍa-racchinnam p, phanahatthakam p, khujjam p, vāmanam p, galagandim p, lakkhanāhatam p, kasāhatam p, likhitakam p, sīpadim p, pāparogim p, parisadūsakam p, kānam p, kunim p, khañjam p, pakkhahatam p, chinniriyāpatham p, jarādubbalam p, andham p, mūgam p, badhīram p, andhamūgam p, andhabadhīram p, mūgabadhīram p, andhamūgabadhīram pabbājenti. bhagavato etam attham ārocesum ||1|| na bhikkhave hatthacchinno pabbāje-tabbo, na pādacchinno pabbājetabbo. na andhamū-gabadhīro pabbājetabbo yo pabbājeyya, āpatti dukka-tassā 'ti ||2|| napabbājetabbadvattimsavāram ni-ṭṭhitam. ||71||

. dāyajjabhānavāram niṭṭhitam navamam.

tena kho pana samayena chabbaggīyā bhikkhū alajjī-nam nissayam denti. bhagavato etam attham ārocesum. na bhikkhave alajjīnam nissayo dātabbo. yo dadeyya, āpatti dukkatassā 'ti. tena kho pana samayena bhikkhū alajjīnam nissāya vasanti, te pi na cirass' eva alajjino honti pāpa-bhikkhū bhagavato etam attham ārocesum. na bhikkhave alajjīnam nissāya vatthabbam yo vaseyya, āpatti du-kkatassā 'ti. ||1|| atha kho bhikkhūnam etad ahoṃ bhaga-vatā paññāttam na alajjīnam nissayo dātabbo, na alajjīnam nissāya vatthabban ti. katham nu kho mayam jāneyyāma lajjim vā alajjim vā 'ti bhagavato etam attham ārocesum. anujānāmi bhikkhave catūhapañcāham āgāmetum yāva bhi-kkhusabhāgatam jānāmiti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapatipanno hoti. atha kho tassa bhikkhuno etad ahosi bhagavatā paññattam na anissitena vatthabban ti, ahañi c' amhi nissayakaraṇiyo addhānamaggapatipanno. katham nu kho mayā patipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave addhānamaggapatipannena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapatipannā honti, te aññataram āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti atha kho tassa gilānassa bhikkhuno etad ahosi bhagavatā paññattam na anissitena vatthabban ti, ahañi c' amhi nissayakaraṇiyo gilāno katham nu kho mayā patipajjitabban ti bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthun ti ||2|| atha kho tassa gilānupatthākassa bhikkhuno etad ahosi bhagavatā paññattam na anissitena vatthabban ti, ahañi c' amhi nissayakaraṇiyo, ayañi ca bhikkhu gilāno katham nu kho mayā patipajjitabban ti. bhagavato etam attham ārocesum anujānāmi bhikkhave gilānupatthākena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthun ti ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi bhagavatā paññattam na anissitena vatthabban ti, ahañi c' amhi nissayakaraṇiyo, araññe viharāmi, mayhañi ca imasmim senāsane phāsu hoti katham nu kho mayā patipajjitabban ti bhagavato etam attham ārocesum anujānāmi bhikkhave āraññiakena bhikkhunā phāsuvihāram salla-kkhentena nissayam alabhamānena anissitena vatthun ti yadā patirūpo nissayadāyako āgacchissati, tassa nissāya vassāmi ||4|| **73**||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi āgacchatu Ānando imam anussāvevatīti āyasmā Ānando evam āha nāham ussahāmi therassa nāmaṃ gahetum, garu me thero

'ti bhagavato etam attham ârocesum anujânâmi bhikkhave gottena pi anussâvetun ti ||1|| tena kho pana samayena âyasmato Mahâkassapassa dve upasampadâpekkhâ honti, te vivadanti aham pathamam upasampajjissâmi, aham pathamam upasampajjissâmîti bhagavato etam attham ârocesum. anujânâmi bhikkhave dve ekânussâvane kâtun ti ||2|| tena kho pana samayena sambahulânâmetthânam upasampadâpekkhâ honti, te vivadanti aham pathamam upasampajjissâmi, aham pathamam upasampajjissâmîti. therâ evam âhamsu handa mayam âvuso sabbeva ekânussâvane karomâ 'ti bhagavato etam attham ârocesum. anujânâmi bhikkhave dve tayo ekânussâvane kâtum, tañ ca kho ekena upajjhâyena, na tv eva nânupajjhâyenâ 'ti. ||3|| **74** ||

tena kho pana samayena âyasmâ Kumârakassapo gabbhavisô upasampanno hoti atha kho âyasmato Kumârakassapassa etad aho si bhagavatâ paññattam na ûnavisativasso puggalo upasampâdetabbo 'ti, ahañ c' amhi gabbhavisô upasampanno nu kho 'mhi na nu kho upasampanno 'ti bhagavato etam attham ârocesum yam bhikkhave mâtu kucchismim pathamam cîttam uppannam, pathamam viññânam pâ tubhûtam, tadupâdâya sâ 'v' assa jâti anujânâmi bhikkhave gabbhavisam upasampâdetun ti ||1|| **75** ||

tena kho pana samayena upasampannâ dissanti kutthikâpi gandikâpi kilâsîkâpi sosîkâpi apamârikâpi. bhagavato etam attham ârocesum anujânâmi bhikkhave upasampâdentena tassa antarâyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo santi te evarûpâ âbâdhâ kuttham ganḍo kilâso soso apamâro, manusso 'si, puriso 'si, bhujsso 'si, anano 'si, na 'si rājabhato, anuññâto 'si mâtâpitûhi, paripunnavisativasso 'si, paripunnâ te pattacîvaram, kimnâmo 'si, konâmo te upajjhâyo 'ti. ||1|| tena kho pana samayena bhikkhû ananusitthe upasampadâpekkhe antarâyike dhamme pucchanti. upasampadâpekkhâ vitthâyanti, mañkû honti, na sakkonti vissajjetum bhagavato etam attham ârocesum anujânâmi bhikkhave pathamam anusâsivâ pacchâ antarâyî-

ke dhamme pucchitun ti ||2|| tatth' eva samghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ekamantam anusāsivā samghamajjhe antarāyike dhamme pucchitum evaṇi ca pana bhikkhave anusāsitaḥ pathamam upajjham gāhāpetabbo, upajjham gāhāpetvā pattacīvaram ācikkhitabbam, ayan te patto, ayam samghāti, ayam uttarāsaṅgo, ayam antaravāsako, gaccha amumhi okāse titthāhīti. ||3|| bālā avyattā anusāsanti, anusitthā upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. na bhikkhave bālena avyattena anusāsitaḥ yo anusāseyya, āpatti dukkatassa anujānāmi bhikkhave vyattena bhikkhunā paṭibalena anusāsitun ti. ||4|| asammataḥ anusāsanti. bhagavato etam attham ārocesum na bhikkhave asammatenā anusāsitaḥ. yo anusāseyya, āpatti dukkatassa 'ti. anujānāmi bhikkhave sammatenā anusāsitum evaṇi ca pana bhikkhave sammannitaḥ attanā 'va attānam sammannitabbam parena vā paro sammannitaḥ. kathaṇi ca attanā 'va attānam sammannitabbam vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pattakallam, aham itthannāmam anusāseyyan ti evam attanā 'va attānam sammannitabbam ||5|| kathaṇi ca parena paro sammannitaḥ vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pattakallam, itthannāmo itthannāmam anusāseyyā 'ti evam parena paro sammannitaḥ ||6|| tena sammatenā bhikkhunā upasampadāpekkho upasamkamitvā evam assa vacaniyo sunasi itthannāma. ayam te saccakālo bhūtakālo yam jātam tam samghamajjhe pucchante santam atthīti vattabbam, asantam n' atthīti vattabbam mā kho vitthāsi, mā kho mañku ahosi evan tam pucchissan ti: santi te evarūpā ābādhā . . . konāmo te upajjhāyo 'ti ||7|| ekato āgacchanti na ekato āgantabbam. anusāsakena paṭhamataram āgantvā samgho ñāpetabbo sunātu me bhante samgho. itthannāmo itthannāmassa āyasmato upasampadā-

tabbā, cattāro nissayā ācikkhitabbā pinḍiyālopabho-
janam nissāya pabbajjā, tattha te yāvajīvam ussāho kara-
niyo, atirekalābho samghabhaddham uddesabhaddham nimanta-
nam salākabhaddham pakkhikam uposathikam pāṭipadikam
pamsukūlacivaram nissāya pabbajjā, tattha te yāvajīvam
ussāho karaniyo. atirekalābho khomam kappāsikam kose-
yyam kambalam sānam bhaṅgam rukkhamaṭṭhasenāsa-
nam nissāya pabbajjā, tattha te yāvajīvam ussāho karaniyo.
atirekalābho vihāro adḍhayogo pāsādo hammiyam guhā.
pūṭimuttābhessajjam nissāya pabbajjā, tattha te yāvajī-
vam ussāho karaniyo atirekalābho sappi navanītam telam
madhu phānītan ti ||1|| 77 || cattāro nissayā nīttitā

tena kho pana samayena bhikkhū aññataram bhikkhum
upasampādetvā ekakam ohāya pakkamimsu so pacchā eka-
ko āgacchanto antarā magge purāṇadutiyaikāya samāgacchi.
sā evam āha kim dāni pabbajito 'sīti āma pabbajito 'mhī-
ti dullabho kho pabbajitānam methuno dhammo, ehi me-
thunam dhammam patisevā 'ti so tassā methunam dham-
mam patisevitvā cirena āgamāsi bhikkhū evam āhamsu
kissa tvam āvuso evam ciram akāsīti ||1|| atha kho so bhi-
kkhu bhikkhūnam etam attham ārocesī bhikkhū bhaga-
vato etam attham ārocesum. anujānāmi bhikkhave upasa-
mpādetvā dutiyam dātum cattāri ca akaranīyāni āci-
kkhitum. upasampannena bhikkhunā methuno dhammo
na patisevitabbo antamaso tīracchānagatāya pi yo bhikkhu
methunam dhammam patisevati, assamano hoti asakyaputti-
yo. seyyathāpi nāma puriso sīsacchinno abhabbo tena sarī-
rabandhanena jīvitum, evam eva bhikkhu methunam dham-
mam patisevitvā assamano hoti asakyaputtiyo, tam te
yāvajīvam akaranīyam ||2|| upasampannena bhikkhunā
adinnam theyyasamkhātānaṃ na ādātābham antamaso tina-
salākānaṃ upādāya. yo bhikkhu pādānaṃ vā pādārahaṃ vā
atirekapādānaṃ vā adinnam theyyasamkhātānaṃ ādiyati, assa-
mano hoti asakyaputtiyo. seyyathāpi nāma pandupalāso
bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu
pādānaṃ vā pādārahaṃ vā atirekapādānaṃ vā adinnam theyya-
samkhātānaṃ ādiyitvā assamano hoti asakyaputtiyo, tam te

yāvajīvam akaraṇīyam || 3 || upasampanna bhikkhunā sañcicca pāno jīvītā no voropetabbo antamaso kunthakipillikam upādāya yo bhikkhu sañcicca manussaviggaham jīvītā voropeti antamaso gabbhapātanam upādāya, assamano hoti asakyaputtiyo seyyathāpi nāma puthusilā dvedhā bhinnā appatisandhikā hoti, evam eva bhikkhu sañcicca manussaviggaham jīvītā voropetvā assamano hoti asakyaputtiyo, tam te yāvajīvam akaraṇīyam || 4 || upasampanna bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhīramāmīti yo bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapati jhānam vā vimokkham vā samādhim vā samāpattim vā maggam vā phalam vā, assamano hoti asakyaputtiyo seyyathāpi nāma tālo matthakacchinno abhabbo punavirūlhiyā, evam eva bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapitvā assamano hoti asakyaputtiyo, tam te yāvajīvam akaraṇīyam ti || 5 ||

cattāri akaraṇīyāni niṭṭhitāni || 78 ||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassena ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadam yāci bhagavato etam attham ārocesum idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati so evam assa vacanīyo passissasi tam āpattin ti. sac' āham passissāmīti pabbājetabbo, sac' āham na passissāmīti na pabbājetabbo. || 1 || pabbājetvā vattabbo passissasi tam āpattin ti. sac' āham passissāmīti upasampādetabbo, sac' āham na passissāmīti na upasampādetabbo upasampādetvā vattabbo passissasi tam āpattin ti sac' āham passissāmīti osāretabbo, sac' āham na passissāmīti na osāretabbo osāretvā vattabbo passasi tam āpattin ti sace passati, icc etam kusalam, no ce passati, labbhamānāya sāmaggīyā puna ukkhīpitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. || 2 || idha pana bhikkhave bhikkhu āpattiyaṃ appatikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo. paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmīti pabbāje-

5 vinaye aviñatthamhi puna tiṭṭhatī sāsanaṃ |
 tasmā saṃgahanahetu uddānaṃ anupubbasa
 pavakkhāmi yathāñānaṃ, sunātha mama bhāsato |
 vatthu nidānaṃ āpattiṃ nayā peyyālaṃ eva ca
 dukkaraṃ taṃ asesetum, nayato taṃ vijānātha 'ti |

-
- bodhi ca, Rājāyatanam, Ajapālo, Sahampati
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi, |
 Kondañña, Vappo, Bhaddiya, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsā, sabbe, pesesī so, disā, |
 vatthum, Mārehi, timsā ca, Uruvelam, tayo jāti,
 10 agyāgāraṃ, Mahārājā, Sakko, Brahmā ca, kevalā, |
 pamsukūlaṃ, pokkharanī, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pāricchattapuppham āhari, |
 phāliyaṃ, ujjalantu, vijjhāyantu ca Kassapa,
 nimujjanti, mukhi, meghe, Gayā, latthi ca, Māgadho, |
 Upatisso, Kolito ca, abhiññātā ca, pabbajjā,
 dunnivatthā, panāmanā, kiso lūkho ca brāhmaṇo, |
 anācāraṃ ācarati, udaraṃ, mānava, gano,
 vassam, bālehi, pakkanto, dasa vassāni, nissayo, |
 na vattanti, panāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añña ca, naggo ca, accinnam, jāti, Sākiyo, |
 Magadhesu pañca ābādhā, eko, coro ca āṅguli,
 Māgadho ca anuññāsī, kārā, likhi, kasāhato, |
 lakkhanā, inā, dāso ca, Bhanduko, Upālī, ahi,
 saddhakulaṃ, Kandako ca, āhundaṃkaṃ eva ca, |
 vatthumhi, dārako, sikkhā, viharanti ca, kim nu kho,
 sabbam, mukham, upajjhāye, apalālana-Kandako, |
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhū, bheda, ruhirena ca, vyañjanam, |
 anupajjhāya—saṃghena, gana-paṇḍakā—pattako,
 20 acivaraṃ, tadubhayam, yācītena pi ye tayo, |
 hatthā, pādā, hatthapādā, kannā, nāsā, tadubhayam,
 āṅguli, ala-kandaraṃ, phanaṃ, khujjañ ca, vāmanaṃ, |
 galagandī, lakkhanā c' eva, kasā, likhita-sīpadī,
 pāpa-parisadūsañ ca, kapaṇaṃ, kuṇṇim tath' eva ca, |

khañja-pakkhahatañ c' eva, sacchinnairiyāpatham,
 jarāndha-mûga-badhīram, andhamûgañ ca yam tahiṃ, |
 andhabadhīram yam vuttam, mûgabadhīram eva ca,
 andhamûgabadhīrañ ca, alajjīnañ ca nissayam, |
 vatthabbañ ca, kataddhānam, yācamānena, pekkhanā,
 25 āgacchantam, vivadenti, ekupajjhāyena, Kassapo, |
 dissanti upasampannā ābādhehi ca pīlitā,
 ananusitṭhā vitthāyanti, tatth' eva anusāsanā, |
 samghe pi ca, atho bālo, asammato ca, ekato,
 ullumpatupasampadā, nissayo, ekako, tayo 'ti |
 imamhi khandhake vatthu ekasatam bāsattati |

Mahākhandhake uddānam niṭṭhitam paṭhamam.

M A H Â V A G G A .

II.

Tena samayena buddho bhagavâ Râjagahe viharati
Giḷḷhakûṭe pabbate. tena kho pana samayena añña-
tutthiyâ paribbâjakâ cātuddase pannarase atthamiyâ ca
pakkhassa sannipatitvâ dhammam bhāsanti te manussâ
upasamkamanti dhammasavanâya te labhanti aññatutthi-
yesu paribbâjakesu pemam, labhanti pasâdam, labhanti añña-
tutthiyâ paribbâjakâ pakkham ||1|| atha kho rañño Mâ-
gadhasa Seniyassa Bimbisârassa rahogatassa pati-
sallīnassa evam cetaso parivātakko udapādi etarahi kho
aññatutthiyâ paribbâjakâ cātuddase pannarase atthamiyâ ca
pakkhassa sannipatitvâ dhammam bhāsanti te manussâ
upasamkamanti dhammasavanâya. te labhanti aññatutthi-
yesu paribbâjakesu pemam, labhanti pasâdam, labhanti añña-
tutthiyâ paribbâjakâ pakkham yam nūna ayyāpi cātuddase
pannarase atthamiyâ ca pakkhassa sannipateyyun ti. ||2||
atha kho râjâ Mâgadho Senīyo Bimbisâro yena bhagavâ
ten’ upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ
ekamantam nisīdi ekamantam nisīno kho râjâ Mâgadho
Senīyo Bimbisâro bhagavantam etad avoca idha mayham
bhante rahogatassa patisallīnassa evam cetaso parivātakko
udapādi: etarahi kho aññatutthiyâ paribbâjakâ . . . attha-
miyâ ca pakkhassa sannipateyyun ti sādhu bhante ayyāpi
cātuddase pannarase atthamiyâ ca pakkhassa sannipateyyun
ti. ||3|| atha kho bhagavâ râjānam Mâgadham Senīyam
Bimbisāram dhammiyâ kathāya sandassesī samādapesi sam-
uttejesi sampahamsesi atha kho râjâ Mâgadho Senīyo
Bimbisâro bhagavatā dhammiyâ kathāya sandassito samāda-
pito samuttejito sampahamsito utthāyāsanaṁ bhagavantam

abhivādetvā padakkhinam katvā pakkāmi atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi. anujānāmi bhikkhave cātuddase pannarase atthamiyā ca pakkhassa sannipatitun ti ||4||1||

tena kho pana samayena bhikkhū bhagavatā anuññātam cātuddase pannarase atthamiyā ca pakkhassa sannipatitun ti te cātuddase pannarase atthamiyā ca pakkhassa sannipatitvā tunhī nisīdanti te manussā upasamkamanti dhammasavanāya te ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā cātuddase pannarase atthamiyā ca pakkhassa sannipatitvā tunhī nisīdissanti seyyathāpi mūgasūkarā nanu nāma sannipatitehi dhammo bhāsitaḥ 'ti assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam atha kho te bhikkhū bhagavato etam attham ārocesum atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase atthamiyā ca pakkhassa sannipatitvā dhammam bhāsītun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivītakko udapādi yam nūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesam anujāneyyam, so nesam bhavissati uposathakamman ti ||1|| atha kho bhagavā sāyanhasamayam paṭisallānā vutthito etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi idha mayham bhikkhave rahogatassa paṭisallīnassa evam cetaso parivītakko udapādi yam nūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesam anujāneyyam, so nesam bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkham uddisītum. ||2|| evaṃ ca pana bhikkhave uddisītabbam vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho. ajj' uposatho pannaraso. yadi samghassa patta-kallam, samgho uposatham kareyya pātimokkham uddiseyya. kim samghassa pubbakiccam pārissuddhim āyasanto

ārocetha pātumokkham uddisissāmi, tam sabbeva santā sād-
 dhukam sunoma manasikaroma yassa siyā āpatti, so āvi-
 kareyya, asantiyā āpattiyā tunhī bhavitabbam, tunhibhāvena
 kho panāyasmante parisuddhā 'ti vedissāmi. yathā kho pana
 paccekaputtṭhassa veyyākaranam hoti, evam eva evarūpāya
 parisāya yāvatatiyam anussāvitam hoti. yo pana bhikkhu
 yāvatatiyam anussāviyamāne saramāno santim āpattim nā-
 vikareyya, sampajānamusāvād' assa hoti. sampajānamusā-
 vādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā.
 tasmā saramānena bhikkhunā āpānena visuddhāpekkhena
 santī āpatti āvikātābbā, āvikatā hī 'ssa phāsu hotīti. ||3||
 pātumokkhan ti ādim etam, mukham etam, pamukham etam
 kusalanam dhammanam, tena vuccati pātumokkhan ti āya-
 smanto 'ti piyavacanam etam, garuvacanam etam, sagārava-
 sappattissādhivacanam etam āyasmanto 'ti uddisissāmīti
 ācikkhissāmi desessāmi paññāpessāmi patṭhapessāmi viva-
 rissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti
 pātumokkham vuccati sabbeva santā 'ti yāvatikā tassā pa-
 risāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva
 santā 'ti. sād dhukam sunomā 'ti atṭhikatvā manasikatvā
 sabbam cetasā samannāharāma. manasikaromā 'ti ekagga-
 cittā avikkhattacittā avisāhatacittā nissāmema. ||4|| yassa
 siyā āpattitī therassa vā navassa vā majjhimassa vā pañca-
 nnam vā āpattikkhandhānam aññītarā āpatti sattannam vā
 āpattikkhandhānam aññītarā āpatti. so āvikareyyā 'ti so
 deseyya, so vivareyya, so uttānikareyya, so pakāseyya sam-
 ghamajjhe vā ganamajjhe vā ekapuggale vā asantī nāma
 āpatti anajjhāpannā vā hoti āpajjitvā vā vutthitā tunhī
 bhavitabban ti adhvāsetabbam, na vyāhātābbam, parisu-
 ddhā 'ti vedissāmīti jānissāmi dhāressāmi ||5|| yathā kho
 pana paccekaputtṭhassa veyyākaranam hotīti yathā ekena eko
 puttṭho vyākareyya, evam eva tassā parisāya jānitabban man-
 pucchati. evarūpā nāma parisā bhikkhuparisā vuccati
 yāvatatiyam anussāvitam hotīti sakim pi anussāvitam hoti
 dutiyam pi anussāvitam hoti tatiyam pi anussāvitam hoti.
 saramāno 'ti jānamāno sañjānamāno santī nāma āpatti
 ajjhāpannā vā hoti āpajjitvā vā avutthitā. nāvikareyyā 'ti
 na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā ganamajjhe vā ekapuggale vā. ||6|| sampa-jānamusāvād' assa hotīti, sampajānamusāvādo kim hoti dukkatam hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. pathamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānam vimokkhānam samādhīnam samāpattīnam nekkhammānam nissaranānam pavivekānam kusālānam dhammānam adhigamāya antarāyiko tasmā 'ti tamkāranā saramānenā 'ti jānamānenā sañjānamānenā. visuddhāpekkhenā 'ti vutthātukāmena visujjhitukāmena. ||7|| santī nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avutthitā āvikātabbā 'ti āvikātabbā samghamajjhe vā ganamajjhe vā ekapuggale vā āvikatā hi 'ssa phāsu hotīti, kissa phāsu hoti. pathamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānam vimokkhānam samādhīnam samāpattīnam nekkhammānam nissaranānam pavivekānam kusālānam dhammānam adhigamāya phāsu hotīti. ||8|| 3||

tena kho pana samayena bhikkhū bhagavatā pātīmokkhuddeso anuññāto 'ti devasikam pātīmokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave devasikam pātīmokkham uddisatibbam yo uddiseyya, āpatti dukkatassa. anujānāmi bhikkhave uposathe pātīmokkham uddisitun ti ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātīmokkhuddeso anuññāto 'ti pakkhassa tikkhattum pātīmokkham uddisanti cātuddase pannarase atthamiyā ca pakkhassa bhagavato etam attham ārocesum na bhikkhave pakkhassa tikkhattum pātīmokkham uddisatibbam yo uddiseyya, āpatti dukkatassa. anujānāmi bhikkhave sakim pakkhassa cātuddase vā pannarase vā pātīmokkham uddisitun ti. ||2|| 4||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātīmokkham uddisanti sakāya-sakāya parisāya bhagavato etam attham ārocesum na bhikkhave yathāpa-

risāya pātumokkham uddisitabbam sakāya-sakāya parisāya.
 yo uddiseyya, āpatti dukkatassa anujānāmi bhikkhave sam-
 aggānam uposathakamman ti. ||1|| atha kho bhi-
 kkhūnam etad ahosi bhagavatā paññattam samaggānam
 uposathakamman ti kittāvatā nu kho sāmaggī hoti, yāvatā
 ekāvāso udāhu sabbā pathavīti. bhagavato etam attham āro-
 cesum anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekā-
 vāso 'ti ||2|| tena kho pana samayena āyasmā Mahākappino
 Rājagahe viharati Maddakucchismim mīgadāye atha
 kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa
 evam cetaso parivitaṅko udapādi gaccheyyam vāham upo-
 satham na vā gaccheyyam, gaccheyyam vā samghakammam
 na vā gaccheyyam, atha khv āham visuddho paramāya vi-
 suddhiyā 'ti ||3|| atha kho bhagavā āyasmato Mahākappi-
 nassa cetasā cetoparivitaṅkam aññāya seyyathāpi nāma bala-
 vā puriso sammīñjitam vā bāham pasāreyya pasāritam vā
 bāham sammīñjeyya, evam eva Gijjhakūte pabbate antarahi-
 to Maddakucchismim mīgadāye āyasmato Mahākappinassa
 pamukhe pāturahosi nisīdi bhagavā paññatte āsane, āyas-
 māpi kho Mahākappino bhagavantam abhivādetvā ekamantam
 nisīdi ||4|| ekamantam nisinnam kho āyasmantam Mahā-
 kappinam bhagavā etad avoca nanu te Kappina rahoga-
 tassa paṭisallīnassa evam cetaso parivitaṅko udapādi gacche-
 yyam vāham uposatham na vā gaccheyyam, gaccheyyam vā
 samghakammam na vā gaccheyyam, atha khv āham vi-
 suddho paramāya visuddhiyā 'ti evam bhante tumhe ce
 brāhmaṇā uposatham na sakkarissatha, na garukarissatha, na
 mānessatha, na pūjessatha, atha ko carahi uposatham sakka-
 rissati garukarissati mānessati pūjessati gaccha tvam brāh-
 mana uposatham, mā no agamāsi, gacch' eva samgha-
 kammam, mā no agamāsīti. evam bhante 'ti kho āyasmā
 Mahākappino bhagavato paccassosi ||5|| atha kho bhagavā
 āyasmantam Mahākappinam dhammiyā kathāya sandassetvā
 samādapetvā samuttejetvā sampahamsetvā seyyathāpi nāma
 balavā puriso sammīñjitam vā bāham pasāreyya pasāritam vā
 bāham sammīñjeyya, evam eva Maddakucchismim mīgadāye
 āyasmato Mahākappinassa pamukhe antarahito Gijjhakūte
 pabbate pāturahosi ||6||5||

atha kho bhikkhūnam etad ahoṣi bhagavatā paññattam ettāvataṁ sāmaggī yāvataṁ ekāvāso 'ti. kittāvataṁ nu kho ekāvāso hotīti bhagavato etam attham ārocesum. anujānāmi bhikkhave sīmaṁ sammannitum evañ ca pana bhikkhave sammannitabbā pathamam nimittā kittetabbā, pabbatanimittam, pāsānanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadānimittam, udakanimittam nimitte kittetvā vyattena bhikkhunā patibaleṇa saṃgho ñāpetabbo sunātu me bhante saṃgho. yāvataṁ samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi sīmaṁ sammanneyya samānasamvāsam ekuposatham. esā ñatti ||1|| sunātu me bhante saṃgho yāvataṁ samantā nimittā kittitā, saṃgho etehi nimittehi sīmaṁ sammannati samānasamvāsam ekuposatham. yassāyasmato khamatī etehi nimittehi sīmāya sammutī samānasamvāsāya ekuposathāya, so tunh' assa, yassa na khamatī, so bhāseyya sammataṁ sīmā saṃghena etehi nimittehi samānasamvāsā ekuposathā. khamatī saṃghassa, tasmā tunhī, evam etam dhārayāmīti. ||2|| 6 ||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammutī anuññātā 'ti atimahatīyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pātumokkhe āgacchanti udditthamatte pi āgacchanti antarāpi parivasanti bhagavato etam attham ārocesum. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkatassa. anujānāmi bhikkhave tiyojanaparamam sīmaṁ sammannitum ti ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadīpāram sīmaṁ sammannanti uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti bhagavato etam attham ārocesum na bhikkhave nadīpārā sīmā sammannitabbā yo sammanneyya, āpatti dukkatassa anujānāmi bhikkhave yatth' assa dhuvaṇāvā vā dhuvasetu vā, evarūpam nadīpāram sīmaṁ sammannitum ti ||2|| 7 ||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkham uddisanti asamketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti bhagavato etam attham ārocesum na bhikkhave anupariveniyam pātimokkham uddisatibbam asamketena yo uddiseyya, āpatti dukkatassa anujānāmi bhikkhave uposathāgāram sammannitvā uposatham kātum yam samgho ākaṅkhatī vihāram vā addhayogam vā pāsādam vā hammiyam vā guham vā. evañ ca pana bhikkhave sammannitabbam ||1|| vyattena bhikkhunā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho yadī samghassa pattakallam, samgho itthannāmaṃ vihāram uposathāgāram sammanneyya. esā ñatti suṇātu me bhante samgho. samgho itthannāmaṃ vihāram uposathāgāram sammannati. yassāyasmato khamatī itthannāmassa vihārassa uposathāgārassa sammutī, so tunh' assa, yassa na kkhamatī, so bhāseyya. sammato samghena itthannāmo vihāro uposathāgāram khamatī samghassa, tasmā tunhī, evam etam dhārayāmitī ||2|| tena kho pana samayena aññatarasmim āvāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissatī idha uposatho kariyissatīti bhagavato etam attham ārocesum na bhikkhave ekasmim āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkatassa. anujānāmi bhikkhave ekam samūhanitvā ekattha uposatham kātum ||3|| evañ ca pana bhikkhave samūhantabbam vyattena bhikkhunā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho. yadī samghassa pattakallam, samgho itthannāmaṃ uposathāgāram samūhaneyya esā ñatti. suṇātu me bhante samgho samgho itthannāmaṃ uposathāgāram samūhanatī. yassāyasmato khamatī itthannāmassa uposathāgārassa samugghāto, so tunh' assa, yassa na kkhamatī, so bhāseyya. samūhatam samghena itthannāmaṃ uposathāgāram khamatī samghassa, tasmā tunhī, evam etam dhārayāmitī ||4|| 8 ||

tena kho pana samayena aññatarasmim āvāse atikhuddakam uposathāgāram sammatam hotī. tadah' uposathe mahā bhikkhusamgho sannipatito hotī bhikkhū asammatāya bhūmiyā nisinnā pātimokkham assosum atha kho tesam bhikkhūnam etad ahoṣi. bhagavatā paññattam uposathāgāram

sammannitvā uposatho kâtabbo 'ti, mayañ ca asammattāya bhūmiyā nisinnā pāṭimokkham assosumhā kato nu kho amhākam uposatho akato nu kho 'ti bhagavato etam attham ārocesum sammattāya vā bhikkhave bhūmiyā nisinnā asammattāya vā, yato pāṭimokkham sunāti, kato 'v' ass' uposatho ||1|| tena hi bhikkhave samgho yāvamahantam uposathapamukham ākañkhati, tāvamahantam uposathapamukham sammannatu evañ ca pana bhikkhave sammannitabbam pathamam nimittā kittetabbā nimitte kittetvā vyattena bhikkhunā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho yāvatā samantā nimittā kittatā, yadi samghassa pattakallam, samgho etehi nimittehi uposathapamukham sammanneyya. esā ñatti sunātu me bhante samgho yāvatā samantā nimittā kittatā, samgho etehi nimittehi uposathapamukham sammannati. yassāyasmato khamatī etehi nimittehi uposathapamukhassa sammuti, so tunh' assa, yassa na khamatī, so bhāseyya sammattam samghena etehi nimittehi uposathapamukham khamatī samghassa, tasmā tunhī, evaṃ etam dhārayāmiti ||2||9||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe navakā bhikkhū pathamataram sannipatitvā na tāva therā āgacchantīti pakkamimsu uposatho vikāle ahosi. bhagavato etam attham ārocesum anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi paṭhamataram sannipatitun ti ||1||10||

tena kho pana samayena Rājagahe sambahulā āvāsā samānasimā honti. tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatū 'ti. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā āvāsā samānasimā honti, tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbehi' eva ekajjham sannipatitvā uposatho kâtabbo, yattha vā pana thero bhikkhu viharati tattha sannipatitvā uposatho kâtabbo na tv eva vaggena samghena uposatho kâtabbo yo kareyya, āpatti dukkaṭassā 'ti ||1||11||

tena kho pana samayena āyasmā Mahākassapo Andhakavindā Rājagaham uposatham āgacchanto antarā magge nadim taranto manam vulho ahoṣi, cīvarāṇi 'ssa allāṇi bhikkhū āyasmāntam Mahākassapam etad avocum kissa te āvuso cīvarāṇi allānīti. idhāham āvuso Andhakavindā Rājagaham uposatham āgacchanto antarā magge nadim taranto man' amhi vulho, tena me cīvarāṇi allānīti bhagavato etam attham ārocesum yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannatu ||1|| evaṇi ca pana bhikkhave sammannitabbā. vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam ticīvarena avippavāsam sammanneyya esā ñatti sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannati. yassāyasmato khamatī etissā sīmāya ticīvarena avippavāsāya sammutī, so tunh' assa, yassa na khamatī, so bhāseyya. sammatā sā sīmā samghena ticīvarena avippavāsā. khamatī samghassa, tasmā tunhī, evam etam dhārayāmīti ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammutī anuññātā 'ti antaraghare cīvarāṇi nikkhipanti tāni cīvarāṇi nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā bhikkū evam āhamsu. kissa tumhe āvuso duccolā lūkhacīvarā 'ti idha mayam āvuso bhagavatā ticīvarena avippavāsasammutī anuññātā 'ti antaraghare cīvarāṇi nikkhipimhā, tāni cīvarāṇi natthāni pi daddhāni pi undurehi pi khāyītāni. tena mayam duccolā lūkhacīvarā 'ti bhagavato etam attham ārocesum yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannatu thapetvā gāmaṇi ca gāmūpacāraṇi ca ||3|| evaṇi ca pana bhikkhave sammannitabbā vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam ticīvarena avippavāsam sammanneyya thapetvā

gāmañ ca gāmūpacārañ ca. esā ñatti. sunātu me bhante samgho yā sā samghena sīmā sammata samānasamvāsā ekuposathā, samgho tam sīmam ticivarena avippavāsam sammannati thapetvā gāmañ ca gāmūpacārañ ca. yassāyasmato khamati etissā sīmāya ticivarena avippavāsāya sammuti thapetvā gāmañ ca gāmūpacārañ ca, so tunh' assa, yassa na kkhamati, so bhāseyya sammata sā sīmā samghena ticivarena avippavāsā thapetvā gāmañ ca gāmūpacārañ ca. khamati samghassa, tasmā tunhī, evam etam dhārayāmīti || 4 || sīmam bhikkhave sammannantena pathamam samānasamvāsasīmā sammannitabbā, pacchā ticivarena avippavāso sammannitabbo sīmam bhikkhave samūhanantena pathamam ticivarena avippavāso samūhantabbo, pacchā samānasamvāsasīmā samūhantabbā evañ ca pana bhikkhave ticivarena avippavāso samūhantabbo vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho yo so samghena ticivarena avippavāso sammato, yadi samghassa pattakallam, samgho tam ticivarena avippavāsam samūhaneyya. esā ñatti. sunātu me bhante samgho yo so samghena ticivarena avippavāso sammato, samgho tam ticivarena avippavāsam samūhanati yassāyasmato khamati etassa ticivarena avippavāsassa samugghāto, so tunh' assa, yassa na kkhamati, so bhāseyya samūhato so samghena ticivarena avippavāso khamati samghassa, tasmā tunhī, evam etam dhārayāmīti. || 5 || evañ ca pana bhikkhave sīmā samūhantabbā. vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho. yā sā samghena sīmā sammata samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam samūhaneyya esā ñatti. sunātu me bhante samgho. yā sā samghena sīmā sammata samānasamvāsā ekuposathā, samgho tam sīmam samūhanati. yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto, so tunh' assa, yassa na kkhamati, so bhāseyya. samūhatā sā sīmā samghena samānasamvāsā ekuposathā. khamati samghassa, tasmā tunhī, evam etam dhārayāmīti. || 6 || asammata bhikkhave sīmāya aṭṭhapitāya yaṃ gāmam vā nigamam vā upanissāya viharati, yā tassa vā gāmassa gāmasīmā nigamassa vā nigamasīmā, ayam tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave aiaññe, samantā sattabbhantarā ayam tattha samānasamvāsā ekuposathā sabbā bhikkhave nadi asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo nadiyā vā bhikkhave samudde vā jātassare vā yam majjhimassa purisassa samantā udakukkhepā, ayam tattha samānasamvāsā ekuposathā 'tī || 7 || **12** ||

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmam sambhindanti bhagavato etam attham ārocesum yesam bhikkhave sīmā pathamam sammata, tesam tam kammam dhammīkam akuppam thānāraham yesam bhikkhave sīmā pacchā sammata, tesam tam kammam adhammīkam kuppam atthānāraham na bhikkhave sīmāya sīmā sambhīditabbā yo sambhindeyya, āpatti dukkatassā 'tī || 1 || tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmam ajjhottharanti bhagavato etam attham arocesum yesam bhikkhave sīmā pathamam sammata, tesam tam kammam dhammīkam akuppam thānāraham yesam bhikkhave sīmā pacchā sammata, tesam tam kammam adhammīkam kuppam atthānāraham na bhikkhave sīmāya sīmā ajjhottharitabbā yo ajjhotthareyya, āpatti dukkatassa anujānāmi bhikkhave sīmam sammannantena sīmantarīkam thapetvā sīmam sammannitun ti || 2 || **13** ||

atha kho bhikkhūnam etad ahoṣi katī nu kho uposathā 'tī. bhagavato etam attham 'arocesum. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'tī || 1 || atha kho bhikkhūnam etad ahoṣi katī nu kho uposathakammānīti. bhagavato etam attham ārocesum. cattār' imāni bhikkhave uposathakammāni, adhammena vaggam uposathakammam, adhammena samaggam uposathakammam, dhammena vaggam uposathakammam, dhammena samaggam uposathakammam ti. tatra bhikkhave yam idam adhammena vaggam uposathakammam, na bhikkhave evarūpam uposathakammam kātabbam na ca mayā evarūpam uposathakammam anuññātam. || 2 || tatra bhikkhave yam idam adhammena samaggam uposathakammam, na bhikkhave

evarûpam . . . anuññâtam. tatra bhikkhave yam idam dhammena vaggam uposathakammam, na bhikkhave evarûpam . . . anuññâtam tatra bhikkhave yam idam dhammena samaggam uposathakammam, evarûpam bhikkhave uposathakammam kâtabbam evarûpañ ca mayâ uposathakammam anuññâtam. tasmât iha bhikkhave evarûpam uposathakammam karissâma yad idam dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti. || 3 || 14 ||

atha kho bhikkhûnam etad ahosi katv nu kho pâtimokkhuddesâ 'ti bhagavato etam attham ârocesum pañic' ime bhikkhave pâtimokkhuddesâ. nidânam uddisitvâ avasesam sutena sâvetabbam, ayam pathamo pâtimokkhuddeso nidânam uddisitvâ cattâri pârajikâni uddisitvâ avasesam sutena sâvetabbam, ayam dutiyo pâtimokkhuddeso nidânam uddisitvâ cattâri pârajikâni uddisitvâ terasa samghâdisese uddisitvâ avasesam sutena sâvetabbam, ayam tatiyo pâtimokkhuddeso nidânam uddisitvâ cattâri pârajikâni uddisitvâ terasa samghâdisese uddisitvâ dve anyate uddisitvâ avasesam sutena sâvetabbam, ayam catuttho pâtimokkhuddeso vitthâren' eva pañicamo. ime kho bhikkhave pañica pâtimokkhuddesâ 'ti || 1 || tena kho pana samayena bhikkhû bhagavatâ samkhittena pâtimokkhuddeso anuññâtô 'ti sabbakâlam samkhittena pâtimokkham uddisanti. bhagavato etam attham ârocesum. na bhikkhave samkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkatassâ 'ti || 2 || tena kho pana samayena Kosalesu janapadesu aññatarasmim âvâse tadah' uposathe savarabhayam ahosi. bhikkhû nâsakkhimsu vitthârena pâtimokkham uddisitum bhagavato etam attham ârocesum anujânâmi bhikkhave sati antarâyey samkhittena pâtimokkham uddisitun ti. || 3 || tena kho pana samayena chabbaggiyâ bhikkhû asatv pi antarâyey samkhittena pâtimokkham uddisanti. bhagavato etam attham ârocesum na bhikkhave asatv antarâyey samkhittena pâtimokkham uddisitabbam yo uddiseyya, âpatti dukkatassa. anujânâmi bhikkhave sati antarâyey samkhittena pâtimokkham uddisitum. tatr' ime antarâyâ. râjantarâyey corantarâyey agyantarâyey udakantarâyey manussantarâyey

amanussantarāyo vālarāyo sūmsapantarāyo jīvitantarāyo
brahmacariyantarāyo anujānāmi bhikkhave evarūpesu anta-
rāyesu samkhittena pāṭimokkham uddisutū, asatī antarāye
vitthārenā 'tī ||4|| tena kho pana samayena chabbaggiyā
bhikkhū samghamajjhe anajjhīṭṭhā dhammam bhāsanti.
bhagavato etam attham ārocesum na bhikkhave samgha-
majjhe anajjhīṭṭhena dhammo bhāsitaṭṭho yo bhā-
seyya, āpatti dukkaṭassa anujānāmi bhikkhave therena
bhikkhunā sāmam vā dhammam bhāsītum param vā ajjhe-
sītun tī. ||5|| tena kho pana samayena chabbaggiyā bhi-
kkhū samghamajjhe asaṃmatā vinayam pucchanti. bhaga-
vato etam attham ārocesum na bhikkhave samghamajjhe
asaṃmatena vinayo pucchitaṭṭho. yo puccheyya,
āpatti dukkaṭassa anujānāmi bhikkhave samghamajjhe saṃ-
matena vinayam pucchītum evañ ca pana bhikkhave
saṃmannitaṭṭho attanā 'va attānam saṃmannitaṭṭham
parena vā paro saṃmannitaṭṭho ||6|| kathañ ca attanā 'va
attānam saṃmannitaṭṭham vyattena bhikkhunā paṭibale-
na saṃgho nīpetabbo sunātu me bhante saṃgho. yadi saṃ-
ghassa pattakallam, aham itthannāmaṃ vinayam puccheyya-
n tī evam attanā 'va attānam saṃmannitaṭṭham kathañ ca
parena paro saṃmannitaṭṭho. vyattena bhikkhunā paṭiba-
lena saṃgho nīpetabbo. sunātu me bhante saṃgho. yadi
saṃghassa pattakallam, itthannāmo itthannāmaṃ vinayam
puccheyyā 'tī evam parena paro saṃmannitaṭṭho 'tī ||7||
tena kho pana samayena pesalā bhikkhū samghamajjhe saṃ-
matā vinayam pucchanti. chabbaggiyā bhikkhū la-
bhanti āghātam, labhanti appaccayam, vadhena tajjenti.
bhagavato etam attham ārocesum anujānāmi bhikkhave
samghamajjhe saṃmatena pi paṇisam oloketvā puggalam tu-
layitvā vinayam pucchītun tī ||8|| tena kho pana samayena
chabbaggiyā bhikkhū samghamajjhe asaṃmatā vinayam
vissajjenti. bhagavato etam attham ārocesum na bhi-
kkhave samghamajjhe asaṃmatena vinayo vissajje-
taṭṭho. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhi-
kkhave samghamajjhe saṃmatena vinayam vissajjetum evañ
ca pana bhikkhave saṃmannitaṭṭho attanā 'va attānam saṃ-
mannitaṭṭham parena vā paro saṃmannitaṭṭho ||9|| kathañ

ca attanā 'va attānam sammannitabbam. vyattena bhikkhūnā patibaleṇa saṃgho ñāpetabbo. sunātu me bhante saṃgho yaḍi saṃghassa pattakallam, aham itthannāmena vīṇayam puttḥo vīssaṃjeyyāmi ti. evaṃ attanā 'va attānam sammannitabbam. kathaṃ ca pareṇa paṇo sammannitabbo vyattena bhikkhūnā patibaleṇa saṃgho ñāpetabbo sunātu me bhante saṃgho. yaḍi saṃghassa pattakallam, itthannāmo itthannāmena vīṇayam puttḥo vīssaṃjeyyā 'mi ti evaṃ pareṇa paṇo sammannitabbo 'mi ||10|| tena kho paṇa samayena pesalā bhikkhū saṃghamaṃjhe sammataṃ vīṇayam vīssaṃjenti. chaḍḍaggaṃyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tassaṃjenti bhagavato etaṃ atthaṃ ārocesuṃ anuṇānāmi bhikkhave saṃghamaṃjhe sammateṇa pi paṇisaṃ oloketvā puggalaṃ tulayitvā vīṇayam vīssaṃjenti ti ||11|| **15**||

tena kho paṇa samayena chaḍḍaggaṃyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyaṃ codenti bhagavato etaṃ atthaṃ ārocesuṃ na bhikkhave anokāsakato bhikkhu āpattiyaṃ codetabbo. yo codeyya, āpatti dukkatassa anuṇānāmi bhikkhave okāsaṃ kārāpetvā āpattiyaṃ codetuṃ karotu āyasmaṃ okāsaṃ aham taṃ vattukāmo 'mi ||1|| tena kho paṇa samayena pesalā bhikkhū chaḍḍaggaṃye bhikkhū okāsaṃ kārāpetvā āpattiyaṃ codenti chaḍḍaggaṃyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tassaṃjenti bhagavato etaṃ atthaṃ ārocesuṃ. anuṇānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyaṃ codenti ti ||2|| tena kho paṇa samayena chaḍḍaggaṃyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentīti patigacch'eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusaṃ akāraṇe okāsaṃ kārāpenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusaṃ akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkatassa. anuṇānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetuṃ ti. ||3|| tena kho paṇa samayena chaḍḍaggaṃyā bhikkhū saṃghamaṃjhe adhammakammaṃ karonti bhagavato etaṃ atthaṃ ārocesuṃ na bhikkhave saṃghamaṃjhe adhammakammaṃ kātappaṃ yo kareyya, āpatti dukkaṭassa 'mi. karonti yeva adhammakammaṃ. bhagavato etaṃ atthaṃ

ârocesum. anujânâmi bhikkhave adhammakamme kayirâmâne paṭikkositun tī ||4|| tena kho pana samayena pesalā bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayirâmâne paṭikkosanti chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhena tajjenti bhagavato etam attham ârocesum anujânâmi bhikkhave dīṭṭhim pi âvikātun tī tesam yeva santike dīṭṭhim âvikaronti chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhena tajjenti bhagavato etam attham ârocesum anujânâmi bhikkhave catuhi pañcahi paṭikkositum, dvīhi tīhi dīṭṭhim âvikātum, ekena adhiṭṭhātum na me tam khamatīti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū samghamajjhe pāṭimokkham uddisamānā sañcicca na sāvanti bhagavato etam attham ârocesum. na bhikkhave pāṭimokkhuddesakena sañcicca na sāvetaḥham yo na sāvēyya, āpatti dukkatassā 'tī ||6|| tena kho pana samayena āyasmā Udāyī samghassa pāṭimokkhuddesako hoti kākassarako atha kho āyasmato Udāyissa etad ahoṃ bhagavatā paññattam pāṭimokkhuddesakena sāvetaḥham tī, ahañ c' amhi kākassarako katham nu kho mayā paṭipajjitabban tī bhagavato etam attham ârocesum anujânâmi bhikkhave pāṭimokkhuddesakena vāyamitum katham sāvēyyan tī, vāyamantassa anāpattīti ||7|| tena kho pana samayena Devadatto sagahatthāya parisāya pāṭimokkham uddisati bhagavato etam attham ârocesum na bhikkhave sagahatthāya parisāya pāṭimokkham uddisitabham. yo uddiseyya, āpatti dukkatassā 'tī ||8|| tena kho pana samayena chabbaggiyā bhikkhū samghamajjhe anajjhīṭṭhā pāṭimokkham uddisanti bhagavato etam attham ârocesum na bhikkhave samghamajjhe anajjhīṭṭhena pāṭimokkham uddisitabham yo uddiseyya, āpatti dukkatassa. anujânâmi bhikkhave therādhikam pāṭimokkhan tī ||9||16||

aññatīṭṭhiyabhānavāraṃ niṭṭhitam.

atha kho bhagavā Rājagahe yathābhiraṇṭaṃ viharitvā yena Codanāvattū tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Codanāvattū tad avasari tena kho pana samayena aññatarasmim āvāse sambahulā bhikkhū

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na
 jânâti uposatham vâ uposathakammam vâ pâtimokkham vâ
 pâtimokkhuddesam vâ ||1|| atha kho tesam bhikkhûnam
 etad ahosi bhagavatâ paññattam therâdhikam pâtimokkhan
 ti, ayañ ca amhâkam thero bâlo avyatto, na jânâti uposatham
 vâ . . . pâtimokkhuddesam vâ. katham nu kho amhehi
 patipajjitabban ti bhagavato etam attham ârocesum anu-
 jânâmi bhikkhave yo tattha bhikkhu vyatto patibalo tassâ-
 dheyyam pâtimokkhan ti ||2|| tena kho pana samayena
 aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû
 viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposatha-
 kammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te
 theram ajjesimsu uddisatu bhante thero pâtimokkhan ti.
 so evam âha na me âvuso vattatîti. dutiyatheram ajje-
 simsu uddisatu bhante thero pâtimokkhan ti. so pi evam
 âha na me âvuso vattatîti. tatiyatheram ajjesimsu uddi-
 satu bhante thero pâtimokkhan ti. so pi evam âha . na me
 âvuso vattatîti eten' eva upâyena yâva samghanavakam
 ajjesimsu uddisatu âyasmâ pâtimokkhan ti so pi evam
 âha na me bhante vattatîti bhagavato etam attham âro-
 cesum. ||3|| idha pana bhikkhave aññatarasmim âvâse ta-
 dah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te
 na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te
 theram ajjesanti uddisatu bhante thero pâtimokkhan ti. so
 evam vadeti na me âvuso vattatîti. dutiyatheram ajjesan-
 ti uddisatu bhante thero pâtimokkhan ti. so pi evam va-
 deti . na me âvuso vattatîti ||4|| tatiyatheram ajjesanti
 uddisatu bhante thero pâtimokkhan ti so pi evam vadeti
 na me âvuso vattatîti eten' eva upâyena yâva samghana-
 vakam ajjesanti uddisatu âyasmâ pâtimokkhan ti. so pi
 evam vadeti . na me bhante vattatîti. tehi bhikkhave bhi-
 kkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo
 gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pa-
 riyaṇupitvâ âgacchâ 'ti ||5|| atha kho bhikkhûnam etad
 ahosi: kena nu kho pâhetabbo 'ti. bhagavato etam attham
 ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam
 bhikkhum ânâpetun ti. therena ânattâ navâ bhikkhû na
 gacchanti bhagavato etam attham ârocesum. na bhikkhave

therena ânattena agilānena na gantabbam yo na gacche-
yya, âpatti dukkaṭassā 'ti ||6||17||

atha kho bhagavā Codanāvatthusmim yathābhirantam
viharitvā punad eva Rājagaham paccāgacchi. tena kho
pana samayena manussā bhikkhū pindāya carante pucchanti
katumī bhante pakkhassā 'ti. bhikkhū evam āhamsu: na
kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti
vipācenti. pakkhagananamattam p' ime samanā Sakyaputti-
yā na jānanti, kim pan' ime aññam kiñci kalyānam jāni-
ssantīti bhagavato etam attham ārocesum anujānāmi
bhikkhave pakkhagananam uggahetun ti ||1|| atha kho
bhikkhūnam etad ahoṣi. kena nu kho pakkhagananā ugga-
hetabbā 'ti. bhagavato etam attham ārocesum anujānāmi
bhikkhave sabbe' eva pakkhagananam uggahetun ti ||2||
tena kho pana samayena manussā bhikkhū pindāya carante
pucchanti. kivatukā bhante bhikkhū 'ti bhikkhū evam
āhamsu na kho mayam āvuso jānāmā 'ti manussā ujjhā-
yanti khīyanti vipācenti aññamaññam p' ime samanā Sa-
kyaputtiyā na jānanti, kim pan' ime aññam kiñci kalyānam
jānissantīti bhagavato etam attham ārocesum anujānāmi
bhikkhave bhikkhū ganetun ti ||3|| atha kho bhikkhū-
nam etad ahoṣi kadā nu kho bhikkhū gaṇetabbā 'ti. bha-
gavato etam attham ārocesum anujānāmi bhikkhave tadah'
uposathe ganamaggena vā gaṇetum salākam vā ga-
hetun ti ||4||18||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho
'ti dūram gāmam pindāya caranti. te uddissamāne pi pāti-
mokkhe āgacchanti udditthamatte pi āgacchanti. bhagavato
etam attham ārocesum. anujānāmi bhikkhave ārocetum
ajj' uposatho 'ti atha kho bhikkhūnam etad ahoṣi. kena nu
kho ārocetabbo 'ti bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti
tena kho pana samayena aññataro thero kālavato na ssarati
bhagavato etam attham ārocesum anujānāmi bhikkhave
bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagava-
to etam attham ārocesum anujānāmi bhikkhave yam kālam
sarati, tam kālam ārocetun ti ||1||19||

tena kho pana samayena aññatarasmim āvāse uposathāgāram uklāpam hoti āgantukā bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhū uposathāgāram na sammajjissanti. bhagavato etam attham ārocesum anujānāmi bhikkhave uposathāgāram sammajjitun ti. ||1|| atha kho bhikkhūnam etad ahosi kena nu kho uposathāgāram sammajjitabban ti bhagavato etam attham ārocesum anujānāmi bhikkhave therena bhikkhunā navam bhikkhum ānāpetun ti therena ānattā navā bhikkhū na sammajjanti. bhagavato etam attham ārocesum na bhikkhave therena ānattena aglānena na sammajjitabham yo na sammajjeyya, āpatti dukkatassā 'ti ||2|| tena kho pana samayena uposathāgāre āsanam apaññattam hoti bhikkhū chamāyam nisīdanti. gattāni pi cīvarāni pi pamsukītāni honti. bhagavato etam attham ārocesum anujānāmi bhikkhave uposathāgāre āsanam paññāpetun ti atha kho bhikkhūnam etad ahosi kena nu kho uposathāgāre āsanam paññāpetabban ti bhagavato etam attham ārocesum anujānāmi bhikkhave therena bhikkhunā navam bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na paññāpentī bhagavato etam attham ārocesum. na bhikkhave therena ānattena aglānena na paññāpetabham. yo na paññāpeyya, āpatti dukkatassā 'ti ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyam pi cīvaram pi akkamanti bhagavato etam attham ārocesum anujānāmi bhikkhave uposathāgāre padīpam kātun ti atha kho bhikkhūnam etad ahosi kena nu kho uposathāgāre padīpo kātabbo 'ti bhagavato etam attham ārocesum. anujānāmi bhikkhave therena bhikkhunā navam bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na padīpentī. bhagavato etam attham ārocesum. na bhikkhave therena ānattena aglānena na padīpetabbo yo na padīpeyya, āpatti dukkatassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāṇiyam upatthāpentī na paribhojanīyam upatthāpentī āgantukā bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma āvāsikā bhikkhū n' eva pāṇiyam upatthāpessanti na paribhojanīyam upatthāpessanti. bhagavato etam attham ārocesum. anujānāmi bhikkha-

ve pāṇiyam paribhojaniyaṃ upatthāpetun ti. ||5||
 atha kho bhikkhūnam etad ahoṣi kena nu kho pāṇiyam
 paribhojaniyaṃ upatthāpetabban ti. bhagavato etam attham
 ārocesum anujānāmi bhikkhave therena bhikkhunā navam
 bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na
 upatthāpentī bhagavato etam attham ārocesum na bhī-
 kkhave therena ānattena agilānena na upatthāpetabban. yo
 na upatthāpeyya, āpatti dukkaṭassa 'ti ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā
 disamgamikā ācariyupajjhāye na āpucchimsu bhagavato
 etam attham ārocesum idha pana bhikkhave sambahulā
 bhikkhū bālā avyattā disamgamikā ācariyupajjhāye na āpu-
 cchantī tehi bhikkhave ācariyupajjhāyehi pucchitabbā
 kaham gamissatha, kena saddhim gamissathā 'ti. te ce bhī-
 kkhave bālā avyattā aññe bāle avyatte apadiseyyum, na
 bhikkhave ācariyupajjhāyehi anujānitabbā anujāneyyum
 ce, āpatti dukkatassa te ce bhikkhave bālā avyattā an-
 anuññātā ācariyupajjhāyehi gaccheyyum, āpatti dukkaṭassa.
 ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā
 bhikkhū viharanti bālā avyattā te na jānanti uposatham
 vā uposathakammam vā pāṭimokkham vā pāṭimokkhuddesaṃ
 vā tattha añño bhikkhu āgacchatī bahussuto āgatāgamo
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-
 dhāvī lajjī kukkuccako sikkhākāmo tehi bhikkhave bhī-
 kkhūhi so bhikkhu samgahetabbo anuggahetabbo upalāpe-
 tabbo upatthāpetabbo cunnena mattikāya dantakatthena mu-
 khodakena no ce samganheyyum anuganheyyum upalā-
 peyyum upatthāpeyyum cunnena mattikāya dantakatthena
 mukhodakena, āpatti dukkatassa. ||2|| idha pana bhikkhave
 aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā te na jānanti uposatham vā . .
 pāṭimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhī-
 kkhū sāmantā āvāsā sajjukam pāhetabbo gacchāvuso
 samkhittena vā vitthārena vā pāṭimokkham pariyaṇunitvā
 āgacchā 'ti evam ce tam labhetha, icc etam kusalam no ce
 labhetha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jā-
 nanti uposatham vā . pāṭimokkhuddesaṃ vā, so āvāso

gantabbo no ce gaccheyyum, âpatti dukkatassa. ||3|| idha pana bhikkhave aññatarasmim âvâse sambahulâ bhikkhû vassam vasanti bālâ avyattâ te na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. tehi bhikkhave bhikkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo gacchāvuso samkhittena vâ vitthârena vâ pâtimokkham pariyâpunitvâ âgacchâ 'ti. evam ce tam labhetha, icc etam kusalam no ce labhetha, eko bhikkhu sattâhakâlikam pâhetabbo gacchāvuso samkhittena vâ vitthârena vâ pâtimokkham pariyâpunitvâ âgacchâ 'ti. evam ce tam labhetha, icc etam kusalam no ce labhetha, na bhikkhave tehi bhikkhûhi tasmim âvâse vassam vasitabbam vaseyyum ce, âpatti dukkatassâ 'ti ||4|| **21**||

atha kho bhagavâ bhikkhû âmantesi · sannipatatha bhikkhave, samgho uposatham karissatîti. evam vutte aññataro bhikkhu bhagavantam etad avoca atthi bhante bhikkhu gûlâno, so anâgato 'ti. anujânâmi bhikkhave gûlânena bhikkhunâ pârisuddhim dâtum evañ ca pana bhikkhave dâtabbâ · tena gûlânena bhikkhunâ ekam bhikkhum upasamkamitvâ ekamsam uttarâsaṅgam karitvâ ukkukkam nisiditvâ añjalim paggabhetvâ evam assa vacanîyo pârisuddhim dammi, pârisuddhim me hara, pârisuddhim me ârocehitî kâyena viññâpeti, vâcâya viññâpeti, kâyena vâcâya viññâpeti, dinnâ hoti pârisuddhi, na kâyena viññâpeti, na vâcâyâ viññâpeti, na kâyena vâcâya viññâpeti, na dinnâ hoti pârisuddhi ||1|| evam ce tam labhetha, icc etaṃ kusalam no ce labhetha, so bhikkhave gûlâno bhikkhu mañcena vâ piñhena vâ samghamajjhe ânetvâ uposatho kâtabbo sace bhikkhave gûlânopatthâkânam bhikkhûnam evam hoti sace kho mayam gûlânam thâna cāvessâma, âbâdho vâ abhivaddhissatî kâlamkiriyâ vâ bhavissatîti, na bhikkhave gûlâno thâna câvetabbo, samghena tattha gantvâ uposatho kâtabbo, na tv eva vaggena samghena uposatho kâtabbo. kareyya ce, âpatti dukkatassa ||2|| pârisuddhihârake ce bhikkhave dinnâya pârisuddhiyâ tatth' eva pakkamati, aññassa dâtabbâ pârisuddhi. pârisuddhihârake ce bhikkhave dinnâya pârisuddhiyâ tatth' eva vibbhamati, kâlam karoti, sâmaṇero



patijānāti, sikkham paccakkhātaḥ patijānāti, antīmavattthum
 ajjhāpannako patijānāti, ummattako p, khittacitto p, veda-
 natto p, āpatiyā adassane ukkhittako p, āpatiyā appa-
 ṭikamme ukkhittako p, pāpikāya dīṭṭhiyā appaṭinissagge
 ukkhittako p, pandako p, theyyasamvāsako p, tittthiya-
 pakkantako p, tiracchānagato p, mātughātaḥ p, pītughā-
 taḥ p, arahantaghātaḥ p, bhikkhunīdūsako p, samgha-
 bhedaḥ p, lohitupphādaḥ p, ubhatovyañjanako patijānāti,
 aññassa dātābhā pārisuddhi ||3|| pārisuddhihāraḥ ce bhī-
 kkhavē dinnāya pārisuddhiyā antarā magge pakkamati,
 anāhatā hoti pārisuddhi pārisuddhihāraḥ ce bhīkkhave
 dinnāya pārisuddhiyā antarā magge vibbhamati, kāmā
 karoti — pa — ubhatovyañjanako patijānāti, anāhatā hoti
 pārisuddhi pārisuddhihāraḥ ce bhīkkhave dinnāya pāri-
 suddhiyā samghappatto pakkamati, āhatā hoti pārisuddhi
 pārisuddhihāraḥ ce bhīkkhave dinnāya pārisuddhiyā sam-
 ghappatto vibbhamati, kāmā karoti — la — ubhatovyañja-
 nako patijānāti, āhatā hoti pārisuddhi pārisuddhihāraḥ ce
 bhīkkhave dinnāya pārisuddhiyā samghappatto sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhatā hoti
 pārisuddhi, pārisuddhihāraḥ anāpatti. pārisuddhihāraḥ
 ce bhīkkhave dinnāya pārisuddhiyā samghappatto sañcicca
 na āroceti, āhatā hoti pārisuddhi, pārisuddhihāraḥ anāpatti
 dukkatassā 'ti ||4|| 22 ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhī-
 kkhavē, samgho kammam karissatīti. evam vutte aññataro
 bhikkhu bhagavantam etad avoca atthi bhante bhikkhu
 gilāno, so anāgato 'ti anujānāmi bhikkhave gilānena
 bhikkhunā chandam dātum evañ ca pana bhikkhave
 dātābbo: tena gilānena bhikkhunā ekam bhikkhum upa-
 samkamitvā ekamsam uttarāsaṅgam karitvā ukkutikam nīsi-
 ditvā añjalim paggahevā evam assa vacanīyo. chandam
 dammi, chandam me hara, chandam me ārocehitī kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evam
 ce tam labhetha, icc etam kusalam. no ce labhetha, so bhī-

kkhave gilāno bhikkhu mañcena vā pīthena vā samgha-
majjhe ānetvā kammam kātābbam sace bhikkhave gilānu-
patṭhākānam bhikkhūnam evam hoti sace kho mayam
gilānam thānā cāvessāma, ābādho vā abhivaddhissatī kālam-
kiriya vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo,
samghena tattha gantvā kammam kātābbam, na tv eva
vaggena samghena kammam kātābbam. kareyya ce, āpatti
dukkatassa ||2|| chandahārako ce bhikkhave dinne chande
tath' eva pakkamati, aññassa dātabbo chando chandahārako
ce bhikkhave dinne chande tath' eva vibbhamati, kālam ka-
roti. ubhatovyaññanako patijānāti, aññassa dātabbo chando
chandahārako ce bhikkhave dinne chande antarā magge
pakkamati, anāhaṭo hoti chando chandahārako ce . . .
(comp II 22 4) chandahārakassa āpatti dukkaṭassa
anujānāmi bhikkhave tadah' uposathe pārisuddhim dentena
chandam pi dātum santi samghassa karaniyan ti ||3||23||

tena kho pana samayena aññataram bhikkhum tadah' upo-
sathe ñātakā ganhimsu bhagavato etam attham ārocesum
idha pana bhikkhave bhikkhum tadah' uposathe ñātakā
ganhanti. te ñātakā bhikkhūhi evam assu vacanīyā iñgha
tumhe āyasmanto imam bhikkhum muhuttam muñcatha yā-
vāyam bhikkhu uposatham karotīti ||1|| evam ce tam
labhetha, icc etam kusalam, no ce labhetha, te ñātakā bhi-
kkhūhi evam assu vacanīyā iñgha tumhe āyasmanto mu-
huttam ekamantam hotha yāvāyam bhikkhu pārisuddhim
detīti. evam ce tam labhetha, icc etam kusalam. no ce
labhetha, te ñātakā bhikkhūhi evam assu vacanīyā iñgha
tumhe āyasmanto imam bhikkhum muhuttam nissimam ne-
tha yāva samgho uposatham karotīti. evam ce tam labhetha,
icc etam kusalam, no ce labhetha, na tv eva vaggena sam-
ghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2||
idha pana bhikkhave bhikkhum tadah' uposathe rājāno
ganhanti — la — corā ganhanti, dhuttā ganhanti, bhikkhū
paccatthikā ganhanti. te bhikkhū paccatthikā bhikkhūhi
evam assu vacanīyā iñgha . . . (comp § 1 2) . . na
tv eva vaggena samghena uposatho kātabbo kareyya ce,
āpatti dukkaṭassā 'ti. ||3||24||

atha kho bhagavā bhikkhū āmantesi · sannipatatha bhikkhave, atthi samghassa karaniyan ti evam vutte aññataro bhikkhu bhagavantam etad avoca atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummatakā · atthi bhikkhu ummattako saratī pi uposatham na pi saratī, saratī pi samghakammam na pi saratī, atthi n' eva saratī, āgacchatī pi uposatham na pi āgacchatī, āgacchatī pi samghakammam na pi āgacchatī, atthi n' eva āgacchatī ||1|| tatra bhikkhave yv āyam ummattako saratī pi uposatham na pi saratī, saratī pi samghakammam na pi saratī, āgacchatī pi uposatham na pi āgacchatī, āgacchatī pi samghakammam na pi āgacchatī, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutim dātum. ||2|| evaṃ ca pana bhikkhave dātabbā vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho. Gaggo bhikkhu ummattako saratī pi uposatham na pi saratī, saratī pi samghakammam na pi saratī, āgacchatī pi uposatham na pi āgacchatī, āgacchatī pi samghakammam na pi āgacchatī yadī samghassa pattakallam, samgho Gaggassa bhikkhuno ummattakassa ummattakasammutim dadeyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā samghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā samghakammam na vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena uposatham kareyya samghakammam kareyya esā ñatti ||3|| sunātu me bhante samgho Gaggo bhikkhu ummattako saratī pi uposatham . . na pi āgacchatī. samgho Gaggassa bhikkhuno ummattakassa ummattakasammutim deti sareyya vā Gaggo . . . na vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena uposatham karissatī samghakammam karissatī yassāyasmato khamatī Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānam sareyya vā . samghakammam karissatī, so tunh' assa, yassa na khamatī, so bhāseyya. dinnā samghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . samghakammam karissatī. khamatī samghassa, tasmā tunhī, evam etaṃ dhārayāmiti. ||4|| **25** ||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe cattāro bhikkhū viharanti atha kho tesam bhikkhūnam etad ahosi bhagavatā paññattam uposatho kâtabbo 'ti, mayaṇi c' amhā cattāro janā katham nu kho amhehi uposatho kâtabbo 'ti bhagavato etam attham ārocesum. anujānāmi bhikkhave catunnam pātimokkham uddisitum ti ||1|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe tayo bhikkhū viharanti atha kho tesam bhikkhūnam etad ahosi. bhagavatā anuññātam catunnam pātimokkham uddisitum, mayaṇi c' amhā tayo janā katham nu kho amhehi uposatho kâtabbo 'ti bhagavato etam attham ārocesum anujānāmi bhikkhave tinnam pārisuddhiuposatham kātum ||2|| evaṇi ca pana bhikkhave kâtabbo. vyattena bhikkhunā paṭibālana te bhikkhū ñāpetabbā. sunantu me āyasmanto. ajj' uposatho pannaraso yad' āyasmantānam pattakallam, mayam aññamaññam pārisuddhiuposatham kareyyāmā 'ti therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahevā te bhikkhū evam assu vacanīyā parisuddho aham āvuso, parisuddho 'ti mam dhāretha, parisuddho aham āvuso, parisuddho 'ti mam dhāretha, parisuddho aham āvuso, parisuddho 'ti mam dhārethā 'ti ||3|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahevā te bhikkhū evam assu vacanīyā. parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhārethā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe dve bhikkhū viharanti atha kho tesam bhikkhūnam etad ahosi. bhagavatā anuññātam catunnam pātimokkham uddisitum, tinnannam pārisuddhiuposatham kātum, mayaṇi c' amhā dve janā katham nu kho amhehi uposatho kâtabbo 'ti bhagavato etam attham ārocesum anujānāmi bhikkhave dvinnam pārisuddhiuposatham kātum. ||5|| evaṇi ca pana bhikkhave kâtabbo therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahevā navo bhikkhu evam assa vacanīyo parisuddho aham āvuso, parisuddho 'ti mam dhārehi, parisuddho aham āvuso, parisuddho

'ti mam dhārehi, parisuddho aham āvuso, parisuddho 'ti mam dhārehīti ||6|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahevā therō bhikkhu evam assa vacanīyo: parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhāretha, parisuddho aham bhante, parisuddho 'ti mam dhārethā 'ti ||7|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe eko bhikkhu viharatī atha kho tassa bhikkhuno etad ahosi · bhagavatā anuññātā catunnam pātīmokkham uddisitum, tinnannam pārisuddhi-uposatham kātum, dvinnam pārisuddhi-uposatham kātum, ahañ c' amhi ekako katham nu kho mayā uposatho kātabbo 'ti. bhagavato etam attham ārocesum ||8|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe eko bhikkhu viharatī. tena bhikkhave bhikkhunā yattha bhikkhū patikkamanti upatthānasālāya vā mandape vā rukkhāmūle vā, so deso sammajjitvā pāṇiyam paribhojanīyam upatthāpetvā āsanam paññāpetvā padīpam katvā nisīditabbam sace aññe bhikkhū āgacchantī, tehi saddhim uposatho kātabbo, no ce āgacchantī, ajja me uposatho 'ti adhiṭṭhātābbam no ce adhiṭṭhaheyya, āpatti dukkaṭassa ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim āharitvā tīhi pātīmokkham uddisitabbam uddiseyyum ce, āpatti dukkaṭassa tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim āharitvā dvīhi pārisuddhi-uposatho kātabbo kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim āharitvā ekena adhiṭṭhātābbam adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti ||10|| **26**||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim āpanno hotī. atha kho tassa bhikkhuno etad ahosi bhagavatā paññattam na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā patipajjitabbam ti bhagavato etam attham ārocesum idha pana bhikkhave bhikkhu tadah' uposathe āpattim āpanno hotī. tena bhikkhave bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkutikam

nisīditvā añjalim paggahe tvā evam assa vacanīyo aham
 āvuso itthannāmam āpattim āpanno, tam paṭidesemīti tena
 vattabbo passasīti āma passāmīti āyatim samvareyyāsī-
 ti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe
 āpattiyā vematiko hoti tena bhikkhave bhikkhunā
 ekam bhikkhum upasamkamitvā ekamsam . evam assa
 vacanīyo aham āvuso itthannāmāya āpattiyā vematiko, yadā
 nibbematiko bhavissāmi, tadā tam āpattim paṭikarissāmīti
 vatvā uposatho kâtabbo pātumokkham sotabbam, na tv eva
 tappaccayā uposathassa antarāyo kâtabbo 'ti ||2|| tena kho
 pana samayena chabbaggīyā bhikkhū sabhāgam āpattim
 desenti. bhagavato etam attham ārocesum na bhikkhave
 sabhāgā āpatti desetabbā yo deseyya, āpatti dukkaṭassā
 'ti tena kho pana samayena chabbaggīyā bhikkhū sa-
 bhāgam āpattim patiganhanti bhagavato etam attham
 ārocesum na bhikkhave sabhāgā āpatti paṭiggahe tabbā
 yo patiganheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho
 pana samayena aññataro bhikkhu pātumokkhe uddissamāne
 āpattim sarati atha kho tassa bhikkhuno etad aho si
 bhagavatā paññattam na sâpattikena uposatho kâtabbo 'ti,
 ahañi c' amhi āpattim āpanno katham nu kho mayā paṭi-
 pajjitabban ti bhagavato etam attham ārocesum idha
 pana bhikkhave bhikkhu pātumokkhe uddissamāne āpattim
 sarati tena bhikkhave bhikkhunā sāmantā bhikkhu evam
 assa vacanīyo : aham āvuso itthannāmam āpattim āpanno,
 ito vutthahitvā tam āpattim paṭikarissāmīti vatvā uposatho
 kâtabbo pātumokkham sotabbam, na tv eva tappaccayā
 uposathassa antarāyo kâtabbo ||4|| idha pana bhikkhave
 bhikkhu pātumokkhe uddissamāne āpattiyā vemati-
 ko hoti tena bhikkhave bhikkhunā sāmantā bhikkhu
 evam assa vacanīyo . aham āvuso itthannāmāya āpattiyā
 vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim
 paṭikarissāmīti vatvā uposatho kâtabbo pātumokkham so-
 tabbam, na tv eva tappaccayā uposathassa antarāyo kâtabbo
 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tadah'
 uposathe sabbo samgho sabhāgam āpattim āpanno hoti
 atha kho tesam bhikkhūnam etad aho si bhagavatā pañña-
 ttam na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'tī, ayañ ca sabbo samgho sabhāgam āpattim āpanno. katham nu kho amhehi paṭipajjitabban tī bhagavato etam attham ārocesum. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo samgho sabhāgam āpattim āpanno hoti tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukam pāhetabbo gacchāvuso tam āpattim patikarivā āgaccha, mayam te santike āpattim paṭikarissāmā 'tī ||6|| evañ ce tam labhetha, icc etam kusalam, no ce labhetha, vyattena bhikkhunā paṭibalena samgho ñāpetabbo. sunātu me bhante samgho ayam sabbo samgho sabhāgam āpattim āpanno yadā aññam bhikkhum suddham anāpattikam passissati, tadā tassa santike tam āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkham uddisittabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo ||7|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo samgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā paṭibalena samgho ñāpetabbo sunātu me bhante samgho ayam sabbo samgho sabhāgāya āpattiyā vematiko yadā nibbematiko bhavissati, tadā tam āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkham uddisittabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo ||8|| idha pana bhikkhave aññatarasmim āvāse vassupagato samgho sabhāgam āpattim āpanno hoti tehi bhikkhave bhikkhūhi eko bhikkhu . . (=§ 6 7) . . no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso tam āpattim patikarivā āgaccha, mayam te santike tam āpattim paṭikarissāmā 'tī ||9|| tena kho pana samayena aññatarasmim āvāse sabbo samgho sabhāgam āpattim āpanno hoti, so na jānāti tassā āpattiyā nāma gottam tatth' añño bhikkhu āgacchatī bahussuto āgatāgamo dhammadharo vīnyadharo mātikādharo pandito vyatto medhāvī lajjī kukkucako sikkhākāmo, tam enam aññataro bhikkhu yena so bhikkhu ten' upasamkamī, upasamkamitvā tam bhikkhum etad avoca yo nu kho āvuso evañ c' evañ ca karotī, kim nāma so āpattim āpajjatīti. ||10|| so evam āha . yo kho āvuso evañ c' evañ ca karotī, imam nāma so āpattim āpajjati imam nāma tvaṃ āvuso āpattim āpanno patikarohi tam āpattin tī. so evam āha na kho aham āvuso eko 'va imam āpattim āpanno, ayam

sabbo samgho imam âpattim âpanno 'ti so evam âha . kin te âvuso karissati paro âpanno vâ anâpanno vâ. iṅgha tvam âvuso sakâya âpattiyâ vutthahâ 'ti ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena tam âpattim patikarivâ yena te bhikkhû ten' upasamkamî, upasamkamitvâ te bhikkhû etad avoca yo kira âvuso evaṇi c' evaṇi ca karoti, imam nâma so âpattim âpajjati imam nâma tumhe âvuso âpattim âpannâ patikarotha tam âpattin ti. atha kho te bhikkhû na icchimsu tassa bhikkhuno vacanena tam âpattim patikâtum bhagavato etam attham ârocesum ||12|| idha pana bhikkhave aññatarasmim âvâse sabbo samgho sabhâgam âpattim âpanno hoti, so na jânâti tassâ âpattiyâ nâmam gottam tatth' añño bhikkhu âgacchati bahussuto . sikkhâkâmo, tam enam aññataro bhikkhu yena so bhikkhu ten' upasamkamî, upasamkamitvâ tam bhikkhum evam vadeti yo nu kho âvuso evaṇi c' evaṇi ca karoti kim nâma so âpattim âpajjatîti ||13|| so evam vadeti yo kho âvuso evaṇi c' evaṇi ca karoti, imam nâma so âpattim âpajjati imam nâma tvam âvuso âpattim âpanno patikarohi tam âpattin ti so evam vadeti na kho aham âvuso eko 'va imam âpattim âpanno, ayam sabbo samgho imam âpattim âpanno 'ti. so evam vadeti . kin te âvuso karissati paro âpanno vâ anâpanno vâ. iṅgha tvam âvuso sakâya âpattiyâ vutthahâ 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena tam âpattim patikarivâ yena te bhikkhû ten' upasamkamî, upasamkamitvâ te bhikkhû evam vadeti . yo kira âvuso evaṇi c' evaṇi ca karoti, imam nâma so âpattim âpajjati, imam nâma tumhe âvuso âpattim âpannâ patikarotha tam âpattin ti, te ce bhikkhave bhikkhû tassa bhikkhuno vacanena tam âpattim patikareyyum, icc etam kusalam, no ce patikareyyum, na te bhikkhave bhikkhû tena bhikkhunâ akâmâ vacanîyâ 'ti. ||15|| 27

Codanâvatthubhâṇavâram niṭṭhitam.

tena kho pana समयena aññatarasmim âvâse tadah' uposathe sambahulâ âvâsikâ bhikkhû sannipatimsu cattâro vâ atirekâ vâ, te na jânimsu atth' aññe âvâsikâ bhikkhû anâgatâ

'ti te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akamsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā bhagavato etam attham ārocesum ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pātimokkham uddisittabbam, uddesakānam anāpatti ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . (=§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddittam suddittam, avasesam sotabbam, uddesakānam anāpatti idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā uddittam suddittam, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisittabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā uddittam suddittam, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddittam suddittam, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe avutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pātimokkham uddisittabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddittamamatte pātimokkhe avutthi-

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddittham suddittham, tesam santike pārisuddhī ārocetabbā, uddesakānam anāpatti idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi udditthamatte pātumokkhe avutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhī ārocetabbā, uddesakānam anāpatti ||5|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi udditthamatte pātumokkhe ekaccāya vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave . . . (=§ 5) . . . ekaccāya vutthitāya parisāya . . . samasamā . . . ekaccāya vutthitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi udditthamatte pātumokkhe sabbāya vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||

anāpattipannarasakam nitthitam. ||28||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātumokkham uddisanti. tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhī puna pātumokkham uddisatibbam, uddesakānam āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā uddittham suddittham, avasesam sotabbam, uddesakānam āpatti dukkaṭassa. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātumokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā uddittham suddittham, avasesam sotabbam, uddesakānam āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi udditthamatte pātumokkhe — gha — avutthitāya parisāya — la — ekaccāya vutthitāya parisāya — la — sabbāya

vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddittham suddittham, tesam santike pārisuddhi ārocetabbā, uddesakānam āpatti dukkatassa ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam ||29||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te kappati nu kho amhākam uposatho kātum na nu kho kappatīti vematikā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkatassa ||1|| idha pana . . (comp II. 29 2. 3) . . uddesakānam āpatti dukkatassa ||2||

vematikāpannarasakam niṭṭhitam ||30||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam uposatho kātum, n' amhākam na kappatīti kukkucapakatā uposatham karonti pātimokkham uddisanti tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti dukkatassa ||1|| idha pana . . . (comp. II 29 2 3) . . uddesakānam āpatti dukkatassa ||2||

kukkucapakatāpannarasakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam āpatti thullacca-

yassa. ||1||- idha pana . (comp. II 29. 2, 3; *instead of* āpatti dukkaṭassa *read* āpatti thullaccayassa) . . āpatti thullaccayassa. ||2||
 bheda purekkhārāpannarasakam nitthitam. ||32||
 pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosīmaṃ okkamantīti te jānanti aññe āvāsikā bhikkhū antosīmam okkantā'ti. te passanti aññe āvāsike bhikkhū antosīmam okkamante. te passanti aññe āvāsike bhikkhū antosīmam okkante. te sunanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosīmam okkantā'ti āvāsikena āvāsikā ekasatapañcasattatī tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti ||1||33||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso sace āvāsikā bahutarā honti, āgantukehi āvāsikānam anuvattitabbam sace samasamā honti, āgantukehi āvāsikānam anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānam anuvattitabbam. ||1|| idha pana bhikkhave āvāsikānam bhikkhūnam pannaraso hoti, āgantukānam cātuddaso sace āvāsikā bahutarā honti, āgantukehi āvāsikānam anuvattitabbam sace samasamā honti, āgantukehi āvāsikānam anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānam anuvattitabbam ||2|| idha pana bhikkhave āvāsikānam bhikkhūnam pāṭipado hoti, āgantukānam pannaraso. sace āvāsikā bahutarā honti, āvāsikehi āgantukānam nākāmā dātabbā sāmaggī, āgantukehi nissīmam gantvā uposatho kātabbo. sace samasamā honti, āvāsikehi āgantukānam nākāmā dātabbā sāmaggī, āgantukehi nissīmam gantvā uposatho kātabbo. sace āgantukā bahutarā honti, āvāsikehi āgantukānam sāmaggī vā dātabbā nissīmam vā gantabbam ||3|| idha pana bhikkhave āvāsikānam bhikkhūnam pannaraso hoti,

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsamvāsake te samānasamvāsakadit̐him patilabhanti, samānasamvāsakadit̐him patilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, anāpatti te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposatham karonti, āpatti dukkatassa te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pātekkam uposatham karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. te nānāsamvāsakadit̐him patilabhanti, nānāsamvāsakadit̐him patilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, āpatti dukkatassa te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pātekkam uposatham karonti, āpatti dukkatassa te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposatham karonti, anāpatti ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsamvāsake. te samānasamvāsakadit̐him patilabhanti . . (= § 10) . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake. te nānāsamvāsakadit̐him patilabhanti . . . (= § 11) . . anāpatti. ||13|| **34**||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra samghena aññatra antarāyā. na bhi-

kkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā ||3|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena annatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . (comp § 1, 2, 3) . . na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā ||4|| gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomī ajj' eva gantun ti gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomī ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasamvāsakā, yam jaññā sakkomī ajj' eva gantun ti ||5|| **35**||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimo-kkham uddisittabbam. yo uddiseyya, āpatti dukkatassa. — la — na bhikkhave sikkhamānāya, na sāmānerassa, na sāmāneriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimo-kkham uddisittabbam yo uddiseyya, āpatti dukkatassa. ||1|| na āpattiyā adassane ukkhittakassa nisinnaparisāya pātimo-kkham uddisittabbam. yo uddiseyya, yathādhhammo kāretabbo. na āpattiyā appatikkamme ukkhittakassa nisinnaparisāya, na pāpikāya dīṭhiyā appatinissagge ukkhittakassa nisinnaparisāya pātimo-kkham uddisittabbam yo uddiseyya, yathādhhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pātimo-kkham uddisittabbam yo uddiseyya, āpatti dukkatassa na theyyasamvāsakassa

— la — na tittḥiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na samghabhedakassa, na lohītoppādakassa, na ubhatovyaññanakassa nīsinnaparīsāya pāṭimokkham uddisitabbam yo uddiseyya, āpatti dukkaṭassa. || 3 || na bhikkhave pārivāsikassa pārisuddhīdānena uposatho kātabbo aññatra avutthitāya parīsāya na ca bhikkhave anuposathe uposatho kātabbo aññatra samghasāmaggiyā 'ti. || 4 || **36** ||
 uposathakkhandhake tatīyam bhānavāram

imasmim khandhake vatthu chaasīti. tassa uddānam
 tittḥiyā Bimbisāro ca, sannipatanti tunhikā,
 dhammam, raho, pāṭimokkham, devasikam, tadā sakim,
 yathāparīsāya, samaggam, sāmaggī, Maddakucchi ca,
 sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca,
 navā, Rājagahe c' eva, sīmā avippavāsana,
 sammanne pathamam sīmam pacchā sīmam samūhane,
 āsammatā gāmasīmā, nadiyā samudde sare
 udakukkhepo, bhundanti, tath' ev' ajjhottharanti ca,
 katī, kammāni, uddeso, savarā, asatī pi ca,
 5 dhammam, vinayam, tajjenti, puna vinaya-tajjanā,
 codanā, kate okāse, adhamma-patikkosana,
 catupaṇcaparā, āvi, sañcicca, ce pi vāyame,
 sagahatthā, anajjhittā, Codanamhi, na jānati,
 sambahulā na jānanti, sajjukam, na ca gacchare,
 katimī, kīvatikā, dūre ārocetuñ ca, na ssari,
 uklāpam, āsanam, padīpo, disā, añño bahussuto,
 sajjukam, vassuposatho, suddhikammañ ca, fiṭṭakā,
 Gaggo, catu-tayo, dve-'ko, āpatti, sabhāgā, sari,
 sabbo samgho, vematiko, na jānanti, bahussuto,
 10 bahū, samasamā, thokā, parīsāya avutthitāya ca,
 ekaccā vutthitā, sabbā, jānanti ca, vematikā,
 kappat' evā 'ti kukkucā, jānam, passam, sunanti ca,
 āvāsikena āgantū, cātupannaraso puna,
 pāṭipado pannaraso, līngasamvāsakā ubho,
 pārivāsānuposatho, aññatra samghasāmaggiyā.
 ete vibhattā uddānā vatthuvibhūtakāraṇā ti.

MAHĀVAGGA.

III.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe tena kho pana samayena bhagavatā bhikkhūnam vassāvāso apaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikam caranti. ||1|| manussā ujjhāyanti khiyanti vipācenti katham hi nāma samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tināni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāne samghātam āpādentā ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam allyissanti samkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam allyissanti samkāpayissanti, ime pana samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tināni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāne samghātam āpādentā 'ti. ||2|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khiyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nīdāne etasmim pakarane dhammikaṭham katvā bhikkhū āmantesi · anujānāmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhūnam etad ahosi kadā nu kho vassam upagantabban ti. bhagavato etam attham ārocesum anujānāmi bhikkhave vassāne vassam upagantun ti. ||1|| atha kho bhikkhūnam etad ahosi · kati nu kho vassupanāyikā 'ti. bhagavato etam attham ārocesum. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsālhiyā purimikā upagantabbā, māsagatāya āsālhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti ||2||2||

tena kho pana samayena chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikam caranti. manussā ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tināni sammaddantā ekindriyam jīvam vihetthentā bahū khuddake pāne samghātam āpādentā ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam alliyissanti samkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam alliyissanti samkāpayissanti, ime pana samanā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tināni sammaddantā ekindriyam jīvam vihetthentā bahū khuddake pāne samghātam āpādentā 'ti ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam ye te bhikkhū appiucchā te ujjhāyanti khīyanti vipācenti katham hi nāma chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikam carissanti. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nīdāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi na bhikkhave vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamītabbā. yo pakkameyya, āpatti dukkaṭassā 'ti ||2||3||

tena kho pana samayena chabbaggiyā bhikkhū na iecchanti vassam upagantum bhagavato etam attham ārocesum nā bhikkhave vassam na upagantabbam yo na upagaccheyya, āpatti dukkaṭassā 'ti ||1|| tena kho pana samayena chabbaggiyā bhikkhū tadahu vassupanāyikāya vassam anupagantukāmā sañcicca āvāsam atikkamanti bhagavato etam attham ārocesum na bhikkhave tadahu vassupanāyikāya vassam anupagantukāmena sañcicca āvāso atikkamītabbo. yo atikkameyya, āpatti dukkaṭassā 'ti ||2|| tena kho pana samayena rājā Māgadho Senīyo Bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnam santike dūtam pāhesi, yadi pan' ayyā āgame jūṇhe vassam upagaccheyyun ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rājūnam anuvattitun ti ||3||4||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Sāvattṭhi tena cārikam pakkāmi anupubbena cārikam caramāno yena Sāvattṭhi tad avasari. tatra sudam bhagavā Sāvattṭhiyam viharati Jetavane Anāthapindikassa ārāme tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṅgham uddissa viharo kārāpito hoti so bhikkhūnam santike dūtam pāhesi, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti ||1|| bhikkhū evam āhamsu bhagavatā āvuso paññattam na vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā 'ti. āgametu Udeno upāsako yāva bhikkhū vassam vasanti, vassam vutthā gamissantī sace pan' assa accāyikam karaniyam, tatth' eva āvāsikānam bhikkhūnam santike vihāram patitthāpetū 'ti ||2|| Udeno upāsako ujjhāyati khīyati vipāceti katham hi nāma bhaddantā mayā pahite na āgacchissantī, aham hi dāyako kārako saṅghupaṭṭhāko 'ti asso sum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa atha kho te bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi. anujānāmi bhikkhave sattannam sattāhakaranīyena pahite gantum, na tv eva appahite, bhikkhussa bhikkhunīyā sikkhamānāya sāmanerassa sāmaneriyā upāsakassa upāsikāya anujānāmi bhikkhave imesam sattannam sattāhakaranīyena pahite gantum, na tv eva appahite sattāham sannivatto kātabbo ||4|| idha pana bhikkhave upāsakena saṅgham uddissa viharo kārāpito hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite. sattāham sannivatto kātabbo ||5|| idha pana bhikkhave upāsakena saṅgham uddissa addhayogo kārāpito hoti, pāsādo kārāpito hoti, hammiyam kārāpitam h, guhā kārāpitā h., parivenam kārāpitam h, kotthako kārāpito h, upatthānasālā kārāpitā h, aggsālā kārāpitā h., kappiyakuṭi kārāpitā h, vaccakuṭi kārāpitā h, caṅkamo kārāpito h, caṅkamanasālā kārāpitā h, udapāno kārāpito h, udapānasālā kārāpitā h, jantāgharam kārāpi-

tam h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h., mandapo kārāpito h., ārāmo kārāpito h., ārāmavattthum kārāpitam hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite. sattāham sannivatto kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., addhayogo k h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivatto kātabbo ||7|| idha pana bhikkhave upāsakena bhikkhunīsamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekam sikkhamānam uddissa — la — sambahule sāmanere uddissa — la — ekam sāmāneram uddissa — la — sambahulā sāmāneriyo uddissa — la — ekam sāmānerim uddissa vihāro kārāpito hoti, addhayogo k h., pāsādo k h., hammiyam k h., guhā k. h., parivenam k h., koṭṭhako k. h., upatthānasālā k. h., aggisālā k. h., kappiyakuṭi k h., caṅkamo k h., caṅkamanasālā k. h., udapāno k h., udapānasālā k h., pokkharanī k. h., mandapo k h., ārāmo k. h., ārāmavattthum k. hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite. sattāham sannivatto kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanam kārāpitam hoti — la — sayanigharam k. h., uddosito k h., atṭo k h., mālō k. h., āpano k. h., āpanasālā k. h., pāsādo k. h., hammiyam k. h., guhā k h., parivenam k. h., koṭṭhako k. h., upatthānasālā k h., aggisālā k h., rasavatī k h., vaccekūṭi k. h., caṅkamo k h., caṅkamanasālā k h., udapāno k. h., udapānasālā k. h., jantāgharam k h., jantāgharasālā k. h., pokkharanī k. h., mandapo k. h., ārāmo k. h., ārāmavattthum k. h., puttassa vā vāreyyam hoti, dhītuyā vā vāreyyam hoti, gilāno vā hoti, abhiññātam vā suttantam bhānati. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā imam suttantam pariyāpunissanti pur' āyam su-

ttanto palujjatīti. aññataram vā pan' assa kiccam hoti karaniyam vā so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraniyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo ||9|| idha pana bhikkhave upāsikāya samgham uddissa vihāro kārāpito hoti. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraniyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo ||10|| idha pana bhikkhave upāsikāya samgham uddissa addhayogo kārāpito . . . (= § 6) . . . ārāmaṇatthum kārāpitam hoti sā ce bhikkhūnam . . . (= § 10) . . . sattāham sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa — la — bhikkhunīsamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunīm uddissa — la — sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmanere uddissa, ekam sāmaneram uddissa, sambahulā sāmaneriyo uddissa, ekam sāmanerim uddissa — la — attano atthāya nivesanam kārāpitam hoti — la — sayanigharam kārāpitam hoti . . . (= § 9) . . . gūlānā vā hoti, abhivāṇatam vā suttantam bhāṇati. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā imam suttantam pariyāpunissanti pur' āyaṃ suttanto palujjatīti. aññataram vā pan' assā kiccam hoti karaniyam vā. sā ce bhikkhūnam santike dūtam pahineyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraniyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhunā samgham uddissa, bhikkhuniyā samgham uddissa, sikkhamānāya samgham uddissa, sāmanerena samgham uddissa, sāmaneriya samgham uddissa, sambahule bhikkhū uddissa, ekam bhikkhum uddissa, bhikkhunīsamgham uddissa, sambahulā bhikkhuniyo uddissa, ekam bhikkhunīm uddissa, sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmanere uddissa, ekam sāmaneram uddissa,

sambahulā sâmaneriyo uddissa, ekam sâmanerim uddissa, attano atthâya vihâro kârâpito hoti . . (= § 8) . . ârâ-mâvatthum kârâpitam hoti. sâ ce bhikkhûnam santike dûtam pahineyya, âgacchantu ayyâ, icchâmi dânañ ca dâ-tum dhammañ ca sotum bhikkhû ca passitun ti, gantabbam bhikkhave sattâhakaranîyena pahite, na tv eva appahite. sattâham sannivatto kâtabbo 'ti. ||13|| 5||

tena kho pana samayena aññataro bhikkhu gilâno hoti. so bhikkhûnam santike dûtam pâhesi, aham hi gilâno, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti bhagava-to etam attham ârocesum anujânâmi bhikkhave pañcannam sattâhakaranîyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyâ sikkhamânâya sâmanerassa sâmaneri-yâ anujânâmi bhikkhave imesam pañcannam sattâhakaranîyena appahite pi gantum, pag eva pahite sattâham sannivatto kâtabbo. ||1|| idha pana bhikkhave bhikkhu gilâno hoti. so ce bhikkhûnam santike dûtam pahineyya, aham hi gilâno, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, gilânabhattam vâ pariyesissâmi, gilânupatthâkabhattam vâ pariyesissâmi, gilânabhesajjam vâ pariyesissâmi, pucchissâmi vâ, upatthahissâmi vâ 'ti sattâham sannivatto kâtabbo. ||2|| idha pana bhikkhave bhikkhussa anabhīratī uppannā hoti. so ce bhikkhûnam santike dûtam pahineyya, anabhīratī me uppannā, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, anabhīratim vūpakāsessāmi vâ vūpakāśāpessāmi vâ dhammakatham vāssa karissāmīti sattâham sannivatto kâtabbo. ||3|| idha pana bhikkhave bhikkhussa kukkucam uppannam hoti. so ce bhikkhûnam santike dûtam pahineyya, kukkucam me uppannam, âgacchantu bhikkhû, icchâmi bhikkhûnam âgatan ti, gantabbam bhikkhave sattâhakaranîyena appahite pi, pag eva pahite, kukkucam vinodessāmi vâ vinodāpessāmi vâ dhammakatham vāssa karissāmīti. sattâham sannivatto kâtabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigatam uppannam hoti. so ce

bhikkhūnam santike dūtam pahineyya, ditthigatam me uppannam, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, ditthigatam vivecessāmi vā vivecāpessāmi vā dhammakatham vāssa karissāmīti sattāham sannivatto kātabbo ||5|| idha pana bhikkhave bhikkhu garudhammam ajjhāpanno hoti parivāsāraho so ce bhikkhūnam santike dūtam pahineyya, aham hi garudhammam ajjhāpanno parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, parivāsadānam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapûrako vā bhavissāmīti. sattāham sannivatto kātabbo ||6|| idha pana bhikkhave bhikkhu mûlāya patikassanāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi mûlāya patikassanāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mûlāya patikassanam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapûrako vā bhavissāmīti. sattāham sannivatto kātabbo ||7|| idha pana bhikkhave bhikkhu mânattāraho hoti so ce bhikkhūnam santike dūtam pahineyya, aham hi mânattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mânattadānam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapûrako vā bhavissāmīti. sattāham sannivatto kātabbo. ||8|| idha pana bhikkhave bhikkhu abbhânāraho hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi abbhânāraho, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapûrako vā bhavissāmīti. sattāham sannivatto kātabbo ||9|| idha pana bhikkhave bhikkhussa samgho kammam kattukāmo hoti tajanīyam vā nissayam vā pabbājanīyam vā paṭisāranīyam vā ukkhepanīyam vā. so ce bhikkhūnam santike dūtam pahineyya, samgho me kammam kattukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ta

nu kho samgho kammam na kareyya lahukāya vā parinā-
 meyyā 'ti sattāham sannivatto kâtabbo. ||10|| katam vā
 pan' assa hoti samghena kammam tajjanīyaṃ vā . . .
 ukkhepanīyaṃ vā so ce bhikkhūnaṃ santike dūtaṃ pahi-
 neyya, samgho me kammaṃ akāsi, āgacchantu bhikkhū,
 icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattā-
 hakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sa-
 mmāvatteyya lomam pāteyya netthāram vatteyya, samgho
 taṃ kammam paṭippassambheyyā 'ti sattāham sannivaṭṭo
 kâtabbo. ||11|| idha pana bhikkhave bhikkhunī gilā-
 nā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahineyya,
 aham hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āga-
 tan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite
 pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilā-
 nupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā
 pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattā-
 ham sannivaṭṭo kâtabbo. ||12|| idha pana bhikkhave bhi-
 kkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ
 santike dūtaṃ pahineyya, anabhirati me uppannā, āga-
 cchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam
 bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite,
 anabhiratim vūpakāsessāmi vā vūpakāśāpessāmi vā dhamma-
 katham vāssā karissāmi. sattāham sannivaṭṭo kâtabbo ||13||
 idha pana bhikkhave bhikkhuniyā kukkucam uppannam
 hoti sā ce bhikkhūnaṃ santike dūtaṃ pahineyya, kukku-
 ccam me uppannam, āgacchantu ayyā, icchāmi ayyānaṃ
 āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite
 pi, pag eva pahite, kukkucam vinodessāmi vā vinodāpessāmi
 vā dhammakatham vāssā karissāmi. sattāham sannivaṭṭo
 kâtabbo ||14|| idha pana bhikkhave bhikkhuniyā ditṭhi-
 gatam uppannam hoti. sā ce bhikkhūnaṃ santike dūtaṃ
 pahineyya, ditṭhigatam me uppannam, āgacchantu ayyā,
 icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhaka-
 raṇīyena appahite pi, pag eva pahite, ditṭhigatam vivecessā-
 mi vā vivecāpessāmi vā dhammakatham vāssā karissāmi.
 sattāham sannivaṭṭo kâtabbo ||15|| idha pana bhikkhave
 bhikkhunī garudhammam ajjhāpannā hoti mānattā-
 rahā. sā ce bhikkhūnaṃ santike dūtaṃ pahineyya, aham hi

garudhammam ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, mānattadānam ussukkam karissāmīti sattāham sannivatto kâtabbo ||16|| idha pana bhikkhave bhikkhunī mûlāya patikassanārahā hoti. sâ ce bhikkhūnam santike dûtam pahineyya, aham hi mûlāya patikassanārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, mûlāya patikassanam ussukkam karissāmīti sattāham sannivatto kâtabbo ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti sâ ce bhikkhūnam santike dûtam pahineyya, aham hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmīti sattāham sannivatto kâtabbo ||18|| idha pana bhikkhave bhikkhuniyā samgho kammam kattukāmo hoti tājjanīyam vā nissayam vā pabbājanīyam vā patisāranīyam vā ukkhepanīyam vā sâ ce bhikkhūnam santike dûtam pahineyya, samgho me kammam kattukāmo, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, kin ti nu kho samgho kammam na kareyya lahukāya vā parināmeyyā 'ti. sattāham sannivatto kâtabbo ||19|| katam vā pan' assā hoti samghena kammam tājjanīyam vā . . ukkhepanīyam vā sâ ce bhikkhūnam santike dûtam pahineyya, samgho me kammam akāsi, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya, samgho tam kammam patippassambheyyā 'ti sattāham sannivatto kâtabbo ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sâ ce bhikkhūnam santike dûtam pahineyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, gilānabhaddam vā pariyessāmi, gilānapatthākabhaddam vā pariyessāmi, gilānabhesajjam vā pariyessāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivatto kâtabbo ||21|| idha pana bhikkhave sikkha-

mānāya anabhiratī uppannā hoti — la — sikkhamānāya kukkuccam uppannam hoti, sikkhamānāya ditthigatam uppannam hoti, sikkhamānāya sikkhā kupitā hoti sâ ce bhikkhūnam santike dūtam pahineyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmīti sattāham sannivatto kâtabbo ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāmā hoti sâ ce bhikkhūnam santike dūtam pahineyya, aham hi upasampajjitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapûrako vā bhavissāmīti. sattāham sannivatto kâtabbo ||23|| idha pana bhikkhave sâmanero gilāno hoti. so ce bhikkhūnam santike dūtam pahineyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattam vā pariyessāmi, gilānupatthākabhattam vā pariyessāmi, gilānabhesajjam vā pariyessāmi, pucchissāmi vā, upatthahissāmi vā 'ti sattāham sannivatto kâtabbo ||24|| idha pana bhikkhave sâmanerassa anabhiratī uppannā hoti — la — sâmanerassa kukkuccam uppannam hoti, sâmanerassa ditthigatam uppannam hoti, sâmanero vassam pucchitukāmo hoti, so ce bhikkhūnam santike dūtam pahineyya, aham hi vassam pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti sattāham sannivatto kâtabbo ||25|| idha pana bhikkhave sâmanero upasampajjitukāmo hoti so ce bhikkhūnam santike dūtam pahineyya, aham hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadam ussukkam karissāmi vā, anussāveṣṣāmi vā, ganapûrako vā bhavissāmīti. sattāham sannivatto kâtabbo ||26|| idha pana bhikkhave sâmanerī gilānā hoti. sâ ce bhikkhūnam santike dūtam pahineyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āgatan

tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhaddam vā pariyessāmi, gilānupatthāka-bhaddam vā pariyessāmi, gilānabhesajjam vā pariyessāmi, pucchissāmi vā, upatthahissāmi vā 'tī sattāham sannivatto kâtabbo ||27|| idha pana bhikkhave sâmaneriya anabhiraṭi uppannâ hoti — la — sâmaneriya kukkucam uppannam hoti, sâmaneriya dīthigatam uppannam hoti, sâmaneri vassam pucchitukâmâ hoti sâ ce bhikkhūnam santike dūtā pahineyya, aham hi vassam pucchitukâmâ, āgacchantu ayyā, icchāmi ayyānam āgatan tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'tī sattāham sannivatto kâtabbo ||28|| idha pana bhikkhave sâmaneri sikkham samādiyitukâmâ hoti sâ ce bhikkhūnam santike dūtā pahineyya, aham hi sikkham samādiyitukâmâ, āgacchantu ayyā, icchāmi ayyānam āgatan tī, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsāma-dānam ussukkam karissāmīti sattāham sannivatto kâtabbo 'tī ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mātā gilānâ hoti. sâ puttassa santike dūtā pāhesi, aham hi gilānâ, āgacchatu me putto, icchāmi puttassa āgatan tī. atha kho tassa bhikkhuno etad aho si bhagavatā paññattam sattannam sattāhakaraṇīyena pahite gantum, na tv eva appahite, pañcannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite, ayañ ca me mātā gilānâ sâ ca anupāsikā. katham nu kho mayā patipajjitabban tī bhagavato etam attham ārocesum ||1|| anujānāmi bhikkhave sattannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sâmanerassa sâmaneriya mātuyā ca pitussa ca. anujānāmi bhikkhave imesam sattannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite sattāham sannivatto kâtabbo ||2|| idha pana bhikkhave bhikkhussa mātā gilānâ hoti sâ ce puttassa santike dūtā pahineyya, aham hi gilānâ, āgacchatu me putto, icchāmi puttassa āgatan tī, gantabbam . (=III 6 2) sattāham sannivatto kâtabbo ||3|| idha pana bhikkhave bhikkh-

kkhussa pitā gilāno hoti so ce puttassa santi ke dūtam pahineyya, aham hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III 6 2) . . . sattāham sannivatto kâtabbo ||4|| idha pana bhikkhave bhikkhussa bhâtā gilāno hoti so ce bhâtuno santi ke dūtam pahineyya, aham hi gilāno, āgacchatu me bhâtā, icchāmi bhâtuno āgatan ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite sattāham sannivatto kâtabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānā hoti sâ ce bhâtuno santi ke dūtam pahineyya, aham hi gilānā, āgacchatu . . . (=§ 5) . . . sattāham sannivatto kâtabbo ||6|| idha pana bhikkhave bhikkhussa nītakō gilāno hoti. so ce bhikkhussa santi ke dūtam pahineyya, aham hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite sattāham sannivatto kâtabbo ||7|| idha pana bhikkhave bhikkhugatikō gilāno hoti. so ce bhikkhūnam santi ke dūtam pahineyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite sattāham sannivatto kâtabbo 'ti. ||8||7||

tena kho pana samayena samghassa vihāro udriyati aññātarena upāsakena araññe bhandam chedāpītam hoti so bhikkhūnam santi ke dūtam pāhesi, sace bhaddantā tam bhandam avahareyyum, dajjāham tam bhandan ti bhagavato etam attham ārocesum anujānāmi bhikkhave samghakaranīyena gantum. sattāham sannivatto kâtabbo 'ti ||1||8||

vassāvāsabhānavāram niṭṭhitam.

tena kho pana samayena Kosalesu janapadesu aññātaramm āvāse vassupagatā bhikkhū vālehi ubbālā honti, ganhimsu pi paripātimsu pi. bhagavato etam attham ārocesum idha pana bhikkhave vassupagatā bhikkhū vālehi ubbālā honti, gahanti pi paripātenti pi es' eva antarāyo 'ti pakkamītabbam. anāpatti vassacchedassa idha pana bhikkhave vassupagatā bhikkhū sirīmsapehi ubbālā honti, dasanti pi paripātenti pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi es' eva . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālha honti, āvisanti pi ojam pi haranti. es' eva . vassacchedassa ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo agginā daddho hoti, bhikkhū pindakena kilamanti es' eva . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam agginā daddham hoti, bhikkhū senāsanena kilamanti es' eva . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo udakena vulho hoti, bhikkhū pindakena kilamanti. es' eva . . vassacchedassa idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam udakena vulham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti ||4||9||

tena kho pana samayena aññatarasmim āvāse vassupagatānam bhikkhūnam gāmo corehi vuṭṭhāsi bhagavato etam attham ārocesum. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjitttha. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena bahutarā tena gantun ti bahutarā assaddhā honti appasannā. bhagavato etam attham ārocesum anujānāmi bhikkhave yena saddhā pasannā tena gantun ti ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhimsu lūkhassa vā pānītassa vā bhojanassa yāvadattham pāripûrim bhagavato etam attham ārocesum idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā pānītassa vā bhojanassa yāvadattham pāripûrim. es' eva antarāyo 'ti pakkamitabbam anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pānītassa vā bhojanassa yāvadattham pāripûrim, na labhanti sappâyāni bhojanāni es' eva . . . vassacchedassa ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pānītassa vā bhojanassa yāvadattham pāripûrim, labhanti sappâyāni

bhojanāni, na labhanti sappāyāni bhesajjāni es' eva . .
vassacchedassa idha pana bhikkhave vassupagatā bhikkhū
labhanti lūkhassa vā panītassa vā bhojanassa yāvadattham pā-
ripūrim, labhanti sappāyāni bhojanāni, labhanti sappāyāni
bhesajjāni, na labhanti patirūpam upatthākam es' eva
. vassacchedassa ||2|| idha pana bhikkhave vassupaga-
tam bhikkhum itthi nimanteti ehi bhante hiraññam vā te
demi, suvannam vā te demi, khetam vā t d, vatthum vā
t d, gāvum vā t d, gāvim vā t d, dāsam vā t. d, dāsim vā
t d, dhītaram vā t d bhariyathāya, aham vā te bhariyā
homī, aññam vā te bhariyam ānemīti tatra ce bhikkhuno
evam hoti lahuparivattam kho cittam vuttam bhagavatā,
siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam.
anāpatti vassacchedassa ||3|| idha pana bhikkhave vassupa-
gatam bhikkhum vesī nimanteti — la — thullakumārī ni-
manteti, pandako nimanteti, ñātakā nimantenti, rājāno ni-
mantenti, corā nimantenti, dhuttā nimantenti ehi bhante
hiraññam vā te dema . dhītaram vā te dema bhariyathā-
ya, aññam vā te bhariyam ānessāmā 'ti. tatra ce bhikkhuno
evam hoti lahuparivattam vassacchedassa idha pana
bhikkhave vassupagato bhikkhu asāmikam niddhim passa-
ti tatra ce bhikkhuno evam hoti lahuparivattam vassa-
chedassa ||4|| idha pana bhikkhave vassupagato bhikkhu
passati sambahule bhikkhū samghabhedāya parakka-
mante tatra ce bhikkhuno evam hoti garuko kho samgha-
bhedo vutto bhagavatā, mā mayi sammukhībhūte samgho
bhijjīti, pakkamitabbam anāpatti vassacchedassa idha pa-
na bhikkhave vassupagato bhikkhu sunāti sambahulā kira
bhikkhū samghabhedāya parakkamantīti. tatra ce . . .
vassacchedassa ||5|| idha pana bhikkhave vassupagato bhi-
kkhu sunāti: amukasmim kira āvāse sambahulā bhikkhū
samghabhedāya parakkamantīti tatra ce bhikkhuno evam
hoti te kho me bhikkhū mittā, ty āham vakkhami garuko
kho āvuso samghabhedo vutto bhagavatā, māyasmantānam
samghabhedo ruccitthā 'ti, karissanti me vacanam sussūsi-
ssanti sotam odahissantīti, pakkamitabbam anāpatti vassa-
chedassa ||6|| idha pana bhikkhave vassupagato bhikkhu
sunāti amukasmim kira āvāse sambahulā bhikkhū samgha-

bhedāya parakkamantīti tatra ce bhikkhuno evaṃ hoti te kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā, ty āham vakkhāmi, te vuttā te vakkhanti garuko .

(=§ 6) . vassacchedassa ||7|| idha pana bhikkhave vassupagato bhikkhu sunāti amukasmim kira āvāse sambahulehi bhikkhūhi samgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti te kho me bhikkhū mittā, ty āham vakkhāmi garuko

. (=§ 6) . vassacchedassa ||8|| idha pana bhikkhave vassupagato bhikkhu sunāti amukasmim kira āvāse sambahulehi bhikkhūhi samgho bhinno 'ti tatra ce bhikkhuno evaṃ hoti te kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā, ty āham vakkhāmi, te vuttā te vakkhanti garuko

(=§ 6) . vassacchedassa ||9|| idha pana bhikkhave vassupagato bhikkhu sunāti amukasmim kira āvāse sambahulā bhikkhuniyo samghabhedāya parakkamantīti tatra ce bhikkhuno evaṃ hoti tā kho me bhikkhuniyo mittā, tāham vakkhāmi . garuko kho bhagīniyo samghabhedo vutto bhagavatā, mā bhagīnīnam samghabhedo ruccitthā 'ti, karissanti me vacanam sussūsissanti sotam odahissantīti, pakkamītabbam anāpatti vassacchedassa ||10|| idha pana bhikkhave vassupagato bhikkhu sunāti amukasmim kira āvāse sambahulā bhikkhuniyo samghabhedāya parakkamantīti tatra ce bhikkhuno evaṃ hoti tā kho me bhikkhuniyo na mittā, api ca yā tāsam mittā tā me mittā, tāham vakkhāmi, tā vuttā tā vakkhanti garuko . . .

(=§ 10) . vassacchedassa. ||11|| idha pana bhikkhave vassupagato bhikkhu sunāti amukasmim kira āvāse sambahulāhi bhikkhunihi samgho bhinno 'ti tatra ce bhikkhuno evaṃ hoti tā kho me bhikkhuniyo mittā, tāham vakkhāmi garuko . . . (=§ 10) . vassacchedassa. ||12|| idha pana bhikkhave vassupagato bhikkhu sunāti amukasmim kira āvāse sambahulāhi bhikkhunihi samgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti tā kho me bhikkhuniyo na mittā, api ca yā tāsam mittā tā me mittā, tāham vakkhāmi, tā vuttā tā vakkhanti . garuko . (=§ 10) . vassacchedassa. ||13||11||

tena kho pana samayena aññataro bhikkhu vaje vassam

upagantukāmo hoti. bhagavato etam attham ārocesum anujānāmi bhikkhave vaje vassam upagantun ti vajo vutthāsi bhagavato etam attham ārocesum anujānāmi bhikkhave yena vajo tena gantum ti ||1|| tena kho pana samayena aññataro bhikkhu upakatthāya vassupanāyikāya satthena gantukāmo hoti bhagavato etam attham ārocesum anujānāmi bhikkhave satthe vassam upagantun ti tena kho pana samayena aññataro bhikkhu upakatthāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhasusire vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti bhagavato etam attham ārocesum na bhikkhave rukkhasusire vassam upagantabbam yo upagaccheyya, āpatti dukkatassā 'ti ||3|| tena kho pana samayena bhikkhū rukkhavītabhiyā vassam upagacchanti manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti bhagavato etam attham ārocesum na bhikkhave rukkhavītabhiyā vassam upagantabbam yo upagaccheyya, āpatti dukkatassā 'ti ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadhāvanti. bhagavato etam attham ārocesum. na bhikkhave ajjhokāse vassam upagantabbam yo upagaccheyya, āpatti dukkatassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassam upagacchanti, sītena pi kilamanti unkena pi kilamanti. bhagavato etam attham ārocesum na bhikkhave asenāsanakena vassam upagantabbam. yo upagaccheyya, āpatti dukkatassā 'ti ||6|| tena kho pana samayena bhikkhū chavakutikāya vassam upagacchanti manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavadāhakā 'ti bhagavato etam attham ārocesum na bhikkhave chavakutikāya vassam upagantabbam. yo upagaccheyya, āpatti dukkatassā 'ti ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagantabbam yo upagaccheyya, āpatti dukkatassā 'ti

||8|| tena kho pana samayena bhikkhū cāṭiyā vassam upagacchanti manussā ujjhāyanti khīyanti vipācenti, seyyathāpi tittihīyā 'ti. bhagavato etam attham ārocesum. na bhikkhave cāṭiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||9||12||

tena kho pana samayena Sāvatthiyā samghena katikā katā hoti antarā vassam na pabbājetabban ti Visākhāya Migāramātuyā nattā bhikkhū upasamkamitvā pabbajjam yāci bhikkhū evam āhamsu samghena kho āvuso katikā katā antarā vassam na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassam vasanti, vassam vutthā pabbājessantīti atha kho te bhikkhū vassam vutthā Visākhāya Migāramātuyā nattāram etad avocum ehi dāni āvuso pabbājāhīti so evam āha sac' āham bhante pabbajito assam, abhirameyyāmi' āham, na dāni' āham bhante pabbajissāmi ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti kathaṃ hi nāma ayyā evarūpam katikam karissanti na antarā vassam pabbājetabban ti, kam kalam dhammo na caritabbo 'ti. assosum kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā atha kho te bhikkhū bhagavato etam attham ārocesum na bhikkhave evarūpā katikā katabbā antarā vassam na pabbājetabban ti yo kareyya, āpatti dukkaṭassā 'ti ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rañño Pasenadissa Kosalassa vassāvāso paṭissuto hoti purimikāya so tam āvāsam gacchanto addasa antarā magge dve āvāse bahucivarake, tassa etad aho si yam nūnāham imesu dvīsu āvāsesu vassam vaseyyam, evaṃ me bahu cīvaram uppajjissatīti so tesu dvīsu āvāsesu vassam vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti kathaṃ hi nāma ayyo Upanando Sakyaputto amhākaṃ vassāvāsam paṭisunitvā vīsamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramanī pasatthā 'ti. ||1|| assosum kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti kathaṃ hi nāma

āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa
 vassāvāsam patisunitvā visamvādessatī nanu bhagavatā ane-
 kapariyāyena musāvādo garahito, musāvādā veramanī pasa-
 tthā 'tī ||2|| atha kho te bhikkhū bhagavato etam attham
 ārocesum. atha kho bhagavā etasmim nidāne bhikkhusam-
 gham sannipātāpetvā āyasmantam Upanandam Sakyaputtam
 patipucchi saccam kira tvam Upananda rañño Pasenadissa
 Kosalassa vassāvāsam patisunitvā visamvādesīti. saccam
 bhagavā vīgarahī buddho bhagavā katham hi nāma tvam
 moghapurisa rañño Pasenadissa Kosalassa vassāvāsam pati-
 sunitvā visamvādessasi nanu mayā moghapurisa anekapari-
 yāyena musāvādo garahito musāvādā veramanī pasatthā n'
 etam moghapurisa appasannānam vā pasādāya — la — vīga-
 rahitvā dhammikatham katvā bhikkhū āmantesi ||3|| idha
 pana bhikkhave bhikkhunā vassāvāso patissuto hoti
 purimikāyā. so tam āvāsam gacchanto passatī antarā
 magge dve āvāse bahucīvarake, tassa evam hoti yam nūnā-
 ham imesu dvīsu āvāsesu vassam vaseyyam, evam me bahum
 cīvaram uppajjissatīti so tesu dvīsu āvāsesu vassam vasatī
 tassa bhikkhave bhikkhuno purimikā ca na paññāyatī pati-
 ssave ca āpatti dukkatassa. ||4|| idha pana bhikkhave bhi-
 kkhunā vassāvāso patissuto hoti purimikāya so tam āvāsam
 gacchanto bahiddhā uposatham karotī, pātipadena vīhāraṃ
 upeti senāsanam paññāpeti pānīyam paribhojanīyam upatthā-
 peti parivenam sammajjati, so tadah'eva akaraṇīyo pakkamatī
 tassa bhikkhave bhikkhuno purimikā ca na paññāyatī patissa-
 ve ca āpatti dukkatassa idha pana (=§5) . . . so tadah'eva
 sakaraṇīyo pakkamatī tassa bhikkhave bhikkhuno purimi-
 kā ca na paññāyatī patissave ca āpatti dukkatassa ||5|| idha
 pana . . . so dvīhatīham vasitvā akaraṇīyo pakkamatī tassa
 bhikkhave bhikkhuno purimikā ca na paññāyatī patissave ca
 āpatti dukkatassa. idha pana so dvīhatīham vasitvā sakara-
 ṇīyo pakkamatī tassa bhikkhave bhikkhuno purimikā ca na
 paññāyatī patissave ca āpatti dukkatassa idha pana so dvī-
 hatīham vasitvā sattāhakaraṇīyena pakkamatī so tam sattā-
 ham bahiddhā vītināmetī tassa bhikkhave bhikkhuno puri-
 mikā ca na paññāyatī patissave ca āpatti dukkatassa idha
 pana . . . so dvīhatīham vasitvā sattāhakaraṇīyena pakka-

matī so tam sattāham anto sannivattam karotī. tassa bhikkhave bhikkhuno purimikā ca paññāyati patissave ca anāpatti ||6|| idha pana . so sattāham anāgatāya pavāranāya sakaranīyo pakkamatī āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati patissave ca anāpatti ||7|| idha pana bhikkhave bhikkhunā vassāvāso patissuto hoti purimikāya so tam āvāsam gantvā uposatham karotī, pātipadena vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upatthāpeti parivenam sammajjati so tadah' eva akaraniyo pakkamatī. tassa bhikkhave bhikkhuno purimikā ca na paññāyati patissave ca āpatti dukkatassa ||8|| idha pana . (= § 8) so tadah' eva sakaranīyo pakkamatī — la — so dvīhatīham vasitvā akaraniyo pakkamatī — la — so dvīhatīham vasitvā sakaranīyo pakkamatī — la — so dvīhatīham vasitvā sattāhakaranīyena pakkamatī so tam sattāham bahiddhā vitināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati patissave ca āpatti dukkatassa ||9|| so dvīhatīham vasitvā sattāhakaranīyena pakkamatī so tam sattāham anto sannivattam karotī. tassa bhikkhave bhikkhuno purimikā ca paññāyati patissave ca anāpatti so sattāham anāgatāya . (= § 7) . anāpatti ||10|| idha pana bhikkhave bhikkhunā vassāvāso patissuto hoti pacchimikāya so tam āvāsam gacchanto bahiddhā uposatham karotī, pātipadena vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upatthāpeti parivenam sammajjati so tadah' eva akaraniyo pakkamatī. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati patissave ca āpatti dukkatassa. idha pana (*the whole passage is identical with § 5-10, read instead of purimikā and purimikāya · pacchimikā and pacchimikāya, instead of anāgatāya pavāranāya anāgatāya komudiyā cātumāsiniyā*) . . . patissave ca anāpattīti. ||11||14||

vassupanāyīkakkhandhako tatīyo

tassa uddānam

upagantum, kadā c' eva, kati, antarā vassa ca,
na icchanti ca, sañcicca, ukkadḍhitum, upāsako,

gilāno, mâtâ ca, pitâ, bhâtâ ca, atha ñâtako,
 bhikkhugatiko, vihâro, vâlâ câpi, sirimsapâ, |
 corâ c' eva, pisâcâ ca, daddho, tadubhayena ca,
 vulho dakena, vutthâsi, bahutarâ ca, dâyakâ, |
 lûkhapanîtasappâya-bhesajj'-upaṭṭhakena ca,
 itthi, vesî, kumârî ca, pandako, ñâtakena ca, |
 râjâ, corâ, dhuttâ, nîdhi, bhedâ, atthavîdhena ca,
 5 vajâ, satthâ ca, nâvâ ca, susire, viṭabhâya ca, |
 ajjhokâse vassâvâso, asenâsanakena ca,
 chavakutikâ, chatte ca, câtiyâ ca upentî te, |
 katikâ, patisunitvâ, bahiddhâ ca uposathâ,
 purimikâ, pacchimikâ, yathânayena yojaye, |
 akaranîyo pakkamatî, sakaranîyo tath' eva ca,
 dvîhatîhâ ca puna, sattâhakaranîyena ca, |
 sattâhanâgatâ c' eva, âgaccheyya na eyya vâ,
 vatthuddâne antarikâ tantumaggam nisâmaye 'ti |
 imamhi khandhake vatthu dvepannâsa.

M A H Â V A G G A .

IV.

Tena samayena buddho bhagavâ Sâvatthiyam viharati Jetavane Anâthapīṇḍikassa ârâme. tena kho pana samayena sambahulâ sanditthâ sambhattâ bhikkhû Kosalesu janapadesu aññatarasmim âvâse vassam upagacchimsu. atha kho tesam bhikkhûnam etad ahoṣi kena nu kho mayam upâyena samaggâ sammodamânâ avivadamânâ phâsukam vassam vaseyyâma na ca pīṇḍakena kilameyyâmâ 'ti ||1|| atha kho tesam bhikkhûnam etad ahoṣi sace kho mayam aññamaññam n' eva âlapeyyâma na sallapeyyâma, yo pathamam gâmato pīṇḍâya patikkameyya, so âsanam paññâpeyya, pādodakam pādapīṭham pādakathalikam upanikkhipeyya, avakkârapâtīm dhovivâ upatthâpeyya, pāṇiyam paribhojanīyam upatthâpeyya, ||2|| yo pacchâ gâmato pīṇḍâya patikkameyya, sac' assa bhuttâvaseso, sace âkañkheyya, bhūñjeyya, no ce âkañkheyya, appaharite vâ chadḍeyya appânake vâ udake opilâpeyya, so âsanam uddhareyya, pādodakam pādapīṭham pādakathalikam paṭisâmeyya, avakkârapâtīm dhovivâ paṭisâmeyya, pāṇiyam paribhojanīyam paṭisâmeyya, bhattaggam sammajjeyya, ||3|| yo passeyya pāṇiyaghaṭam vâ paribhojanīyaghaṭam vâ vaccaghaṭam vâ rittam tuccham, so upatthâpeyya, sac' assa avisayham hatthavikârena, dutiyam âmantetvâ hatthavilāṅghakena upatthâpeyya, na tv eva tappaccayâ vâcam bhindeyya, evam kho mayam samaggâ sammodamânâ avivadamânâ phâsukam vassam vaseyyâma na ca pīṇḍakena kilameyyâmâ 'ti. ||4|| atha kho te bhikkhû aññamaññam n' eva âlapimsu na sallapimsu yo pathamam gâmato pīṇḍâya patikkamatī, so âsanam paññâpetī, pādodakam pādapīṭham pādakathalikam upanikkhipatī, avakkârapâtīm dhovivâ upatthâpetī, pāṇiyam paribhojanīyam upa-

tthâpeti. ||5|| yo pacchâ gâmato pindâya patikkamati, sace
 hoti bhuttâvaseso, sace âkañkhati, bhuñjati, no ce âkañkhati,
 appahante vâ chaddeti appânake vâ uduke opilâpeti, so âsa-
 nam uddharati pâdodakam pâdapîtham pâdakathalikam pati-
 sâmeti, avakkârapâtum dhovivâ patisâmeti, pâniyam pari-
 bhojanīyam patisâmeti, bhattacham sammajjati ||6|| yo
 passati pâniyaghatam vâ paribhojanīyaghatam vâ vaccagha-
 tam vâ rittam tuccham, so upatthâpeti sac' assa hoti avi-
 sayham hatthavikârena, dutiyam âmantetvâ hatthavilāṅgha-
 kena upatthâpeti, na tv eva tappaccayâ vâcam bhindati ||7||
 âcinnam kho pan' etam vassam vutthānam bhikkhūnam bha-
 gavantam dassanāya upasamkamitum atha kho te bhikkhū
 vassam vutthā tenāsaccāyena senāsanam samsâmetvâ pattaci-
 varam âdāya yena Sāvattthī tena pakkamimsu. anupubbena
 yena Sāvattthī Jetavanam Anāthapindikassa ārāmo, yena
 bhagavā ten' upasamkamimsu, upasamkamitvâ bhagavantam
 abhivâdetvâ ekamantam nisīdimsu. âcinnam kho pan'
 etam buddhānam bhagavantānam âgantukehi bhikkhūhi
 saddhim patisammuditum ||8|| atha kho bhagavā te bhi-
 kkhū etad avoca kacci bhikkhave khamanīyam, kacci yā-
 panīyam, kacci samaggā sammadamānā avivadamānā phāsu-
 kam vassam vasittha na ca pindakena kilamitthā 'ti kha-
 manīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam
 bhante sammadamānā avivadamānā phāsukam vassam va-
 simhā na ca pindakena kilamimhā 'ti ||9|| jānantāpi tathā-
 gatā pucchanti, jānantāpi na pucchanti, kalam viditvâ pu-
 cchanti, kalam viditvâ nā pucchanti, atthasamhitam tathāgatā
 pucchanti no anathasamhitam, anathasamhite setughāto
 tathāgatānam dvīhi âkārehi buddhā bhagavanto bhikkhū
 patipucchanti, dhammam vâ desessāma, sāvākānam vâ si-
 kkhāpadam paññāpessāmā 'ti atha kho bhagavā te bhikkhū
 etad avoca yathākatham pana tumhe bhikkhave samaggā
 sammadamānā avivadamānā phāsukam vassam vasittha na ca
 pindakena kilamitthā 'ti. ||10|| idha mayam bhante sambha-
 hulā sanditthā sambhattā bhikkhū Kosalesu janapadesu añña-
 tarasmim āvāse vassam upagacchimhā, tesam no bhante
 amhākam etad ahosi : kena nu kho mayam upāyena samaggā
 sammadamānā avivadamānā phāsukam vassam vaseyyāma na

ca pindakena kilameyyâmâ 'ti. tesam no bhante amhâkam
 etad ahoṣi sace kho mayam evam kho mayam sam-
 aggâ sammodamânâ avivadamânâ phâsukam vassam va-
 seyyâma na ca pindakena kilameyyâmâ 'ti atha kho mayam
 bhante aññamaññam n' eva âlapimhâ na sallapimhâ yo
 pathamam gâmato pindâya patikkamati, so âsanam paññâ-
 peti, pādodakam . vâcam bhindati evam kho mayam
 bhante samaggâ sammodamânâ avivadamânâ phâsukam vas-
 sam vasimhâ na ca pindakena kilamimhâ 'ti || 11 || atha kho
 bhagavâ bhikkhû âmantesi . aphâsuñ ñeva kira 'me bhi-
 kkhave moghapurisâ vutthâ samânâ phâsu 'mha vutthâ 'ti
 patijânanti, pasusamvâsañ ñeva kira 'me bhikkhave mogha-
 purisâ vutthâ samânâ phâsu 'mha vutthâ 'ti patijânanti, ela-
 kasamvâsañ ñeva kira 'me bhikkhave moghapurisâ vutthâ
 samânâ phâsu 'mha vutthâ 'ti patijânanti, pamattasamvâsañ
 ñeva kira 'me bhikkhave moghapurisâ vutthâ samânâ phâsu
 'mha vutthâ 'ti patijânanti. katham hi nâma ime bhikkhave
 moghapurisâ mûgabbatam tittiyasamâdânam samâdiyissan-
 ti. || 12 || n' etam bhikkhave appasannânam vâ pasâdâya.
 vîgarahitvâ dhammikatham katvâ bhikkhû âmantesi na
 bhikkhave mûgabbatam tittiyasamâdânam samâdiyitabbam
 yo samâdiyeyya, âpatti dukkatassa anujânâmi bhikkhave
 vassam vutthânam bhikkhûnam tîhi thânehi pavâretum
 ditthena vâ sutena vâ parisāṅkāya vâ sâ vo bhavissati aññam-
 aññānulomatâ âpattivutthānatâ vinayapurekkhāratâ || 13 ||
 evañ ca pana bhikkhave pavâretabbam vyattena bhi-
 kkhunâ patibaleṇa samgho ñâpetabbo sunātu me bhante
 samgho ajja pavāraṇā yadi samghassa pattakallam sam-
 ghō pavāreyyā 'ti therena bhikkhunâ ekamsam uttarā-
 sāṅgam karitvâ ukkutikam nisīditvâ añjalim paggahe tvā
 evam assa vacanīyo samgham âvuso pavāremi ditthena vâ
 sutena vâ parisāṅkāya vâ, vadantu mam âyasmanto anu-
 kampam upādāya, passanto patikarissāmi dutiyam pi . .
 tatiyam pi âvuso samgham pavāremi ditthena vâ sutena vâ
 parisāṅkāya vâ, vadantu mam âyasmanto anukampam upā-
 dāya, passanto patikarissāmiti. navakena bhikkhunâ ekam-
 sam uttarāsāṅgam karitvâ ukkutikam nisīditvâ añjalim pa-
 ggahetvâ evam assa vacanīyo samgham bhante pavāremi

ditthena vā . . dutiyam pi . . tatiyam pi . . . passanto
paṭikarissāmīti ||14||1||

tena kho pana samayena chabbaggiyā bhikkhū there-
su bhikkhūsu ukkuṭṭikam nissinnesu pavārayamānesu āsanesu
acchanti ye te bhikkhū appicchā te ujjhāyanti khīyanti
vipācenti katham hi nāma chabbaggiyā bhikkhū thesesu
bhikkhūsu ukkuṭṭikam nissinnesu pavārayamānesu āsanesu
acchissantīti atha kho te bhikkhū bhagavato etam attham
ārocesum saccam kira bhikkhave chabbaggiyā bhikkhū
thesu . . acchantīti saccam bhagavā vīgarahi bu-
ddho bhagavā katham hi nāma te bhikkhave moghapurisā
thesu . . . acchissanti n' etam bhikkhave appasannānam
vā pasādaya vīgarahitvā dhammīkatham katvā bhikkhū
āmantesi na bhikkhave thesesu bhikkhūsu ukkuṭṭikam ni-
ssinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya,
āpatti dukkatassa anujānāmi bhikkhave sabbe' eva
ukkuṭṭikam nissinnehi pavāretu ti ||1|| tena kho
pana samayena aññataro thero jarādubbalo yāva sabbe pavā-
rentīti ukkuṭṭikam nissinno āgamayamāno mucchito papati.
bhagavato etam attham ārocesum anujānāmi bhikkhave
tadantarā ukkuṭṭikam nissīditum yāva pavāreti, pavāretvā
āsane nissīditu ti ||2||2||

atha kho bhikkhūnam etad ahoṣi kati nu kho pavāranā
'ti bhagavato etam attham ārocesum dve 'mā bhikkhave
pavāranā cātuddasikā pannarasikā ca imā kho bhikkhave
dve pavāranā 'ti ||1|| atha kho bhikkhūnam etad ahoṣi
kati nu kho pavāranakammānīti. bhagavato etam
attham ārocesum. cattār' imāni bhikkhave pavāranakammā-
ni, adhammena vaggam pavāranakammam . . (= II. 14
2, 3. *Read pavāranakammam instead of uposathakammam*)
. . . sikkhitabban ti ||2|| atha kho bhagavā bhikkhū
āmantesi. sannipatatha bhikkhave, samgho pavāressatīti
evam vutte aññataro bhikkhu bhagavantam etad avoca.
atthi bhante bhikkhu gilāno, so anāgato 'ti anujānāmi
bhikkhave gilānena bhikkhunā pavāranam dātum. evañ
ca pana bhikkhave dātābā. tena gilānena bhikkhunā ekam

bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahe tvā evam assa vacanīyo pavāranam dammi, pavāranam me hara, mam' atthāya pavārehīti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāranā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāranā ||3|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhikkhave gulāno bhikkhu mañcena vā pīṭhena vā samghamajjhe ānetvā pavāretabbam sace bhikkhave gulānupatthākānam bhikkhūnam evam hoti - sace kho mayam gulānam ṭhānā cāvessāma, ābādho vā abhivaddhissati kalamkiriya vā bhavissatīti, na bhikkhave gulāno ṭhānā cāvetabbo, samghena tattha gantvā pavāretabbam, na tv eva vaggena samghena pavāretabbam pavāreyya ce, āpatti dukkatassa ||4|| pavāranāhārako ce bhikkhave dinnāya pavāranāya . . (= II 22 3, 4 *Read* pavāranā, pavāranāya, pavāranāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . pavāranāhārakassa āpatti dukkatassa. anujānāmi bhikkhave tadahu pavāranāya pavāranam dentena chandam pi dātum santi samghassa karanīyan ti ||5|| 3 ||

tena kho pana samayena aññataram bhikkhum tadahu pavāranāya ñātakā gaṇhimsu. bhagavato etam attham arocesum idha pana bhikkhave bhikkhum tadahu pavāranāya ñātakā gaṇhanti te ñātakā bhikkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto imam bhikkhum muhuttam muñcatha yāvāyam bhikkhu pavāretīti ||1|| evam ce tam labhetha, icc etam kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā iṅgha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pavāranam detīti. evam ce tam labhetha, icc etam kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā iṅgha tumhe āyasmanto imam bhikkhum muhuttam nissīmam netha yāva samgho pavāretīti evam ce tam labhetha, icc etam kusalam, no ce labhetha, na tv eva vaggena samghena pavāretabbam pavāreyya ce, āpatti dukkatassa. ||2|| idha pana bhikkhave bhikkhum tadahu pavāranāya rājāno gaṇhanti, corā gan-

hanti, dhuttā ganhanti, bhikkhū paccatthikā ganhanti te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā iṅgha . . (comp § 1 2) . na tv eva vaggena samghena pavāretabbam pavāreyya ce, āpatti dukkatassā 'ti. ||3||4||

tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi bhagavatā paññattam samghena pavāretabbam ti, mayaṃ c' amhā pañca janā katham nu kho amhehi pavāretabbam ti bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannam samghe pavāretum ti ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi bhagavatā anuññātam pañcannam samghe pavāretum, mayaṃ c' amhā cattāro janā katham nu kho amhehi pavāretabbam ti bhagavato etam attham ārocesum anujānāmi bhikkhave catunnam aññamaññam pavāretum. ||2|| evaṃ ca pana bhikkhave pavāretabbam vyattena bhikkhunā patibaleṇa te bhikkhū nāpetabbā sunantu me āyasmanto ajja pavāraṇā. yad' āyasmantānam pattakallam mayam aññamaññam pavāreyyamā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā aham āvuso āyasmante pavāremi ditthena vā sutena vā parisaṅkāya vā, vadantu mam āyasmanto anukampam upādāya, passanto patikarissāmi. dutiyam pi . . tatiyam pi āvuso . . . patikarissāmīti navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkutikam nisīditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā aham bhante āyasmante pavāremi ditthena vā . . dutiyam pi . . tatiyam pi . . . patikarissāmīti. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya tayo bhikkhū viharanti atha kho tesam bhikkhūnam etad ahoṣi bhagavatā anuññātam pañcannam samghe pavāretum, catunnam aññamaññam pavāretum, mayaṃ c' amhā tayo janā katham nu kho amhehi pavāretabbam ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tinnannam aññamaññam pavāretum evaṃ ca pana bhikkhave pavāretabbam. vyattena . . . (= § 3)

. . patikarissāmīti ||4|| tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya dve bhikkhū viharanti. atha kho tesaṃ bhikkhūnaṃ etad ahosi bhagavatā anuññātā pañcannam samghe pavāretum, catunnam aññamaññam pavāretum, tinnannam aññamaññam pavāretum, mayaṃ c' amhā dve janā katham nu kho amhehi pavāretabban ti bhagavato etam attham ārocesum anujānāmi bhikkhave dvinnam aññamaññam pavāretum ||5|| evaṃ ca pana bhikkhave pavāretabban therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭṭikam nisiditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo aham āvuso āyasmantam pavāremi ditthena vā sutena vā parisaṅkāya vā, vadatu mam āyasmā anukampam upādāya, passanto patikarissāmi dutiyam pi . tatiyam pi āvuso . patikarissāmīti. navakena bhikkhunā ekamsam . . paggahetvā thero bhikkhu evam assa vacanīyo aham bhante āyasmantam pavāremi ditthena vā . . dutiyam pi . tatiyam pi . . patikarissāmīti ||6|| tena kho pana samayena aññatarasmim āvāse tadahu pavāranāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi bhagavatā anuññātā pañcannam samghe pavāretum, catunnam aññamaññam pavāretum, tinnannam aññamaññam pavāretum, dvinnam aññamaññam pavāretum, ahaṃ c' amhi ekako katham nu kho mayā pavāretabban ti. bhagavato etam attham ārocesum ||7|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya eko bhikkhu viharati tena bhikkhave bhikkhunā yattha bhikkhū patikkamanti upatthānasālāya vā mandape vā rukkhamaṭṭhe vā, sa deso sammajjivā pāṇiyam paribhojanīyam upatthāpetvā āsanam paññāpetvā padīpam katvā nisiditabban. sace aññe bhikkhū āgacchanti, tehi saddhim pavāretabban, no ce āgacchanti, ajja me pavāranā'ti adhiṭṭhātabban no ce adhiṭṭhaheyya, āpatti dukkatassa ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāranam āharitvā catūhi samghe pavāretabban pavāreyyum ce, āpatti dukkatassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāranam āharitvā tīhi aññamaññam pavāretabban pavāreyyum ce, āpatti dukkatassa tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāranam āharitvā dvīhi aññamaññam pavāretabbam. pavāreyyum ce, āpatti dukkatassa tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāranam āharitvā ekena adhiṭṭhātābbam. adhiṭṭhaheyya ce, āpatti dukkatassā 'ti ||9||5||

tena kho pana samayena aññātaro bhikkhu tadahu pavāranāya āpattim āpanno hoti atha kho tassa bhikkhuno etad ahoṣi bhagavatā paññattam na sâpattikena pavāretabban ti, ahañi c' amhi āpattim āpanno katham nu kho mayā patipajjitabban ti bhagavato etam attham ārocesum idha pana . (comp II 27 1, 2 Read tadahu pavāranāya instead of tadah' uposathe) . patikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāranāya antarāyo kâtabbo 'ti ||1|| tena kho pana samayena aññātaro bhikkhu pavārayamāno āpattim sarati atha kho tassa bhikkhuno etad ahoṣi bhagavatā paññattam na sâpattikena pavāretabban ti, ahañi c' amhi āpattim āpanno katham nu kho mayā patipajjitabban ti bhagavato etam attham ārocesum.- idha pana bhikkhave bhikkhu pavārayamāno āpattim sarati tena bhikkhave bhikkhunā sâmantā bhikkhu evam assa vacanīyo aham āvuso itthannāmam āpattim āpanno, ito vutthahitvā tam āpattim patikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāranāya antarāyo kâtabbo ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyā vematiko hoti tena bhikkhave bhikkhunā . . (comp II 27 4-8) . . . patikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāranāya antarāyo kâtabbo 'ti ||3||6||

pathamabhānavāram nitthitam.

tena kho pana samayena aññātaramsū āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasāññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchumsu bahutarā bhagavato etam attham ārocesum ||1|| idha pana bhikkhave aññātaramsū āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti samasamā pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti idha pana . . . tehi pavāritamatte avutthitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti idha pana . . . tehi pavāritamatte ekaccāya vutthitāya parisāya . . . (= § 4) pavāritānam anāpatti idha pana . . . tehi pavāritamatte sabbāya vutthitāya parisāya . . . (= § 4) . pavāritānam anāpatti ||5|| anāpattipannarasakam nitthitam ||7||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti dukkatassa ||1|| idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkatassa idha pana tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkatassa ||2|| idha pana . . . tehi pavāritāmatte — la — avutthitāya parisāya — la — ekaccāya vutthitāya parisāya — la — sabbāya vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkatassa ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam ||8||

idha pana bhikkhave aññītarasmim āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkatassa ||1|| idha pana . (comp IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkatassa ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññītarasmim āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatīti kukkuccapakatā pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkatassa ||1|| idha pana . . . (comp IV. 8 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkatassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam ||10||

idha pana bhikkhave aññītarasmim āvāse tadahu pavā-

ranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti te nassante te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti thullaccayassa ||1|| idha pana . (comp IV 8 2, 3 Read āpatti thullaccayassa instead of āpatti dukkatassa, in the case of āgacchanti samasamā read pavāritā supavāritā, avasesehi pavāretabbam) . . tesam santike pavāretabbam, pavāritānam āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam ||11||
pañcasattatikam nitthitam

idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosimam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosimam okkantā 'ti te passanti aññe āvāsike bhikkhū antosimam okkamante. te passanti aññe āvāsike bhikkhū antosimam okkante. te sunanti aññe āvāsikā bhikkhū antosimam okkamantīti te sunanti aññe āvāsikā bhikkhū antosimam okkantā 'ti āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso . . (= II 32 1-33, 5. Read pavāretabbam, pavārenti, tadahu pavāranāya instead of uposatho kātabbo, uposatham karonti, tadah' uposathe) . . ajj' eva gantun ti ||1||13||

na bhikkhave bhikkhunīyā nissinnaparīsāya pavāretabbam. yo pavāreyya, āpatti dukkatassa. na bhikkhave sikkhamānāya, na sāmanerassa, na sāmaneriyā, na sikkham paccakkhātākassa, na antimavatthum ajjhāpannakassa nissinnaparīsāya pavāretabbam. yo pavāreyya, āpatti dukka-

tassa. ||1|| na âpattiyâ adassane ukkhittakassa nisinnaparisâya pavâretabbam. yo pavâreyya, yathâdhammo kâretabbo na âpattiyâ appatikamme ukkhittakassa, na pâpikâya dîthtiyâ appatinissagge ukkhittakassa nisinnaparisâya pavâretabbam. yo pavâreyya, yathâdhammo kâretabbo ||2|| na pandakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkatassa. na theyyasamvâsakassa, na tîthiyapakkantakassa, na tiracchânagatassa, na mâtughâtakassa, na pitughâtakassa, na arahantaghâtakassa, na bhikkhunîdûsakassa, na samghabhedakassa, na lohittuppâdakassa, na ubhatovyaññanakassa nisinnaparisâya pavâretabbam. yo pavâreyya, âpatti dukkatassa ||3|| na bhikkhave pârivâsîkassa pavâranâdânena pavâretabbam aññatra avutthitâya parisâya. na ca bhikkhave apavâranâya pavâretabbam aññatra samghasâmaggiyâ 'ti. ||4||14||

tena kho pana samayena Kosalesu janapadesu aññatarasmim âvâse tadahu pavâranâya savarabhayakam ahosi. bhikkhû nâsakkhimsu tevâcîkam pavâretum. bhagavato etam attham ârocesum anujânâmi bhikkhave dvevâcîkam pavâretun ti. bâlhataram savarabhayakam ahosi. bhikkhû nâsakkhimsu dvevâcîkam pavâretum bhagavato etam attham ârocesum anujânâmi bhikkhave ekavâcîkam pavâretun ti bâlhataram savarabhayakam ahosi. bhikkhû nâsakkhimsu ekavâcîkam pavâretum bhagavato etam attham ârocesum anujânâmi bhikkhave samânavassîkam pavâretun ti ||1|| tena kho pana samayena aññatarasmim âvâse tadahu pavâranâya manussehi dânam dentehi yebhuyyena ratti khepitâ hoti atha kho tesam bhikkhûnam etad ahosi manussehi dânam dentehi yebhuyyena ratti khepitâ sace samgho tevâcîkam pavâressati, apavârîto 'va samgho bhavissati, athâyam ratti vibhâyissati. katham nu kho amhehi patipajjitabban ti bhagavato etam attham ârocesum. ||2|| idha pana bhikkhave aññatarasmim âvâse tadahu pavâranâya manussehi dânam dentehi yebhuyyena ratti khepitâ hoti tatra ce bhikkhûnam evam hoti. manussehi . . . vibhâyissatîti, vyattena bhikkhunâ patibalena samgho ñâpetabbo supâtu me bhante samgho. manussehi

dānam dentehi yebhuyyena ratti khepitā. sace samgho tevācīkam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissati yadi samghassa pattakallam, samgho dhevācīkam ekavācīkam samānavassīkam pavāreyyā 'ti ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya bhikkhūhi dhammam bhanantehi suttantikehi suttantam samgāyantehi vinayadharehi vinayam vinicchinantehi dhammakathikehi dhammam sākacchantehi bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā hoti tatra ce bhikkhūnam evam hoti bhikkhūhi kalaham karontehi yebhuyyena ratti khepitā sace samgho tevācīkam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissati, vyattena bhikkhunā patibaleṇa samgho ñāpetabbo. sunātu me bhante samgho bhikkhūhi kalaham khepitā. sace samgho tevācīkam pavāressati, apavārito 'va samgho bhavissati, athāyam ratti vibhāyissati yadi samghassa pattakallam, samgho dhevācīkam ekavācīkam samānavassīkam pavāreyyā 'ti ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāranāya mahā bhikkhusamgho sannipatito hoti parittaṇi ca anovassīkam hoti mahā ca megho uggato hoti atha kho tesam bhikkhūnam etad ahoṣi ayam kho mahā bhikkhusamgho sannipatito parittaṇi ca anovassīkam mahā ca megho uggato sace samgho tevācīkam pavāressati, apavārito 'va samgho bhavissati, athāyam megho pavassissati katham nu kho amhehi patipajjitabban ti bhagavato etam attham ārocesum ||5|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya mahā bhikkhusamgho sannipatito hoti parittaṇi ca anovassīkam hoti mahā ca megho uggato hoti tatra ce bhikkhūnam evam hoti ayam kho mahā . (= § 5) pavassissatīti, vyattena bhikkhunā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho. ayam mahā pavassissati yadi samghassa pattakallam, samgho dhevācīkam ekavācīkam samānavassīkam pavāreyyā 'ti ||6|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāranāya rājantarāyo hoti — la — corantarāyo h, agyantarāyo h, udakant h, manussant h, amanussant. h, vālant h, sīrimsapant h, jīvitant h, brahmacariyantarāyo hoti. tatā ce bhikkhūnam evam hoti ayam kho brah-

macariyantarāyo sace samgho tevācīkam pavāressati, apavārito 'va samgho bhavissati, athāyam brahmacariyantarāyo bhavissatīti, vyattena bhikkhūnā patibaleṇa samgho ñāpetabbo sunātu me bhante samgho ayam brahmacariyantarāyo sace samgho tevācīkam pavāressati, apavārito 'va samgho bhavissati, athāyam brahmacariyantarāyo bhavissatīti. yadī samghassa pattakallam, samgho dvevācīkam ekavācīkam samānavassīkam pavāreyyā 'ti || 7 || 15 ||

tena kho pana samayena chabbaggiyā bhikkhū sâpattikā pavārentī bhagavato etam attham ārocesum na bhikkhave sâpattikena pavāretabbam yo pavāreyya, âpatti dukkatassa. anujānāmi bhikkhave yo sâpattiko pavāreti, tassa okāsam kârâpetvâ âpattiyâ codetuntī || 1 || tena kho pana samayena chabbaggiyā bhikkhū okāsam kârâpiyamānâ na icchantī okāsam kâtum. bhagavato etam attham ārocesum. anujānāmi bhikkhave okāsam akarontassa pavāranam thāpetum. evañ ca pana bhikkhave thāpetabbâ tadahu pavāranāya cātuddase vâ pannarase vâ tasmim puggale sammukhībhūte samghamajjhe udāharitabbam: sunātu me bhante samgho itthanāmo puggalo sâpattiko, tassa pavāranam thāpemi, na tasmim sammukhībhūte pavāretabban ti thāpitâ hotī pavāranâ 'ti || 2 || tena kho pana samayena chabbaggiyā bhikkhū pur' amhâkam pesalâ bhikkhū pavāranam thāpentīti patigacc' eva suddhānam bhikkhūnam anâpattikānam avatthussim akārane pavāranam thāpentī pavāritānam pi pavāranam thāpentī. bhagavato etam attham ārocesum. na bhikkhave suddhānam bhikkhūnam anâpattikānam avatthussim akārane pavāranâ thāpetabbâ yo thāpeyya, âpatti dukkatassa. na bhikkhave pavāritānam pi pavāranâ thāpetabbâ yo thāpeyya, âpatti dukkatassa || 3 || evam kho bhikkhave thāpitâ hotī pavāranâ, evam atthāpitâ kathañ ca bhikkhave atthāpitâ hotī pavāranâ tevācīkāya ce bhikkhave pavāranāya bhāsītāya lapītāya pariyosītāya pavāranam thāpeti, atthāpitâ hotī pavāranâ dvevācīkāya ce bhikkhave, ekavācīkāya ce bhikkhave, samānavassīkāya ce bhikkhave pavāranāya bhāsītāya lapītāya pariyosītāya pavāranam thāpeti,

ditthivipattiyā thapesīti ||10|| so ce evam vadeyya sīlavipattiyā thapemi, ācāravip th, ditthivip thapemīti, so evam assa vacanīyo jānāti panāyasmā sīlavipattim, jānāti ācāravipattim, jānāti ditthivipattin ti so ce evam vadeyya jānāmi kho aham āvuso sīlavipattim, jānāmi ācāravipattim, jānāmi ditthivipattin ti, so evam assa vacanīyo katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā ditthivipattīti. ||11|| so ce evam vadeyya cattāri ca pārājikāni terasa samghādisesā ayam sīlavipatti, thullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitaṃ ayam ācāravipatti, micchādītthi antaggāhikā dītthi ayam ditthivipattīti, so evam assa vacanīyo yam kho tvam āvuso imassa bhikkhuno pavāranam thapesi, ditthena thapesi, sutena thapesi, parisaṅkāya thapesīti ||12|| so ce evam vadeyya ditthena vā thapemi, sutena vā thapemi, parisaṅkāya vā thapemīti, so evam assa vacanīyo yam kho tvam āvuso imassa bhikkhuno ditthena pavāranam thapesi, kim te dīttham, kinti te dīttham, kadā te dīttham, kattha te dīttham, pārājikam ajjhāpajjanto dīttho, samghādisesam ajjhāpajjanto dīttho, thullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitaṃ ajjhāpajjanto dīttho, kattha ca tvam ahoṣi, kattha cāyam bhikkhu ahoṣi, kim ca tvam karosi, kim cāyam bhikkhu karotīti ||13|| so ce evam vadeyya na kho aham āvuso imassa bhikkhuno ditthena pavāranam thapemi, api ca sutena pavāranam thapemīti, so evam assa vacanīyo yam kho tvam āvuso imassa bhikkhuno sutena pavāranam thapesi, kim te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikam ajjhāpanno 'ti sutam, samghādisesam ajjhāpanno 'ti sutam, thullaccayam pācittiyam pātidesanīyam dukkaṭam dubbhāsitaṃ ajjhāpanno 'ti sutam, bhikkhussa sutam, bhikkhunīyā s, sikkhamānāya s, sāmānerassa s, sāmāneriyā s, upāsakassa s., upāsikāya s, rājūnam s, rājamahāmattānam s, tittihīyānam s, tittihīyasāvakānam sutan ti ||14|| so ce evam vadeyya : na kho aham āvuso imassa bhikkhuno sutena pavāranam thapemi, api ca parisaṅkāya pavāranam thapemīti, so evam assa vacanīyo : yam kho tvam āvuso imassa bhikkhuno parisaṅkāya pavāranam thapesi, kim parisaṅkasi, kinti parisaṅkasi, kadā parisaṅkasi, kattha parisaṅkasi, pārā-

jīkam ajjhāpanno 'ti parisaṅkasi, samghādisesam ajjhāpanno 'ti parisaṅkasi, thullaccayam pācittiyam pātidesanīyam dukkatam dubbhāsitam ajjhāpanno 'ti parisaṅkasi, bhikkhussa sutvā parisaṅkasi tīthiyasāvakānam sutvā parisaṅkasi || 15 || so ce evam vadeyya na kho aham āvuso imassa bhikkhuno parisaṅkāya pavāranam thapemi, api ca aham na jānāmi kena aham imassa bhikkhuno pavāranam thapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārinam cīttam na ārādheti ananuvādo cudito bhikkhū 'ti alam vacanāya so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārinam cīttam ārādheti sānuvādo cudito bhikkhū 'ti alam vacanāya || 16 || so ce bhikkhave codako bhikkhu amūlakena pārājikenā anuddhamsitam paṭijānāti, samghādisesam ropetvā samghena pavāretabbam so ce bhikkhave codako bhikkhu amūlakena samghādisesena anuddhamsitam paṭijānāti, yathādhammam kārāpetvā samghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pātidesanīyena dukkatena dubbhāsitenā anuddhamsitam paṭijānāti, yathādhammam kārāpetvā samghena pavāretabbam || 17 || so ce bhikkhave cudito bhikkhu pārājīkam ajjhāpanno 'ti paṭijānāti, nāsetvā samghena pavāretabbam so ce bhikkhave cudito bhikkhu samghādisesam ajjhāpanno 'ti paṭijānāti, samghādisesam ropetvā samghena pavāretabbam so ce bhikkhave cudito bhikkhu thullaccayam pācittiyam pātidesanīyam dukkatam dubbhāsitam ajjhāpanno 'ti paṭijānāti, yathādhammam kārāpetvā samghena pavāretabbam || 18 || idha pana bhikkhave bhikkhu tadahu pavāranāya thullaccayam ajjhāpanno hoti ekacce bhikkhū thullaccayaditthino honti, ekacce bhikkhū samghādisesaditthino honti ye te bhikkhave bhikkhū thullaccayaditthino, tehi so bhikkhave bhikkhu ekamantam apānetvā yathādhammam kārāpetvā samgham upasamkamitvā evam assa vacanīyo . yam kho so āvuso bhikkhu āpattim āpanno, sāssa yathādhammam patikattā yadi samghassa pattakallam, samgho pavāreyyā 'ti || 19 || idha pana bhikkhave bhikkhu tadahu pavāranāya thullaccayam ajjhāpanno hoti ekacce bhikkhū thullaccayaditthino honti, ekacce bhikkhū pācittiyaditthino honti ekacce bhikkhū

kkhū thullaccayaditthino honti, ekacce bhikkhū pātidesanīyaditthino honti. ek. bh. thullaccayad h, ek. bh. dukkatad h, ek. bh. thullaccayad h, ek. bh. dubbhāsītad h, ye te bhikkhave bhikkhū thullaccayaditthino, tehi . . . (= § 19) . . samgho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavāranāya pācittiyam ajjhāpanno hoti, pātidesanīyam ajjhāp hoti, dukkatam ajjhāp hoti, dubbhāsītam ajjhāp hoti. ekacce bhikkhū dubbhāsītaditthino honti, ekacce bhikkhū samghādisesaditthino honti ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . (= § 19) . . samgho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavāranāya dubbhāsītam ajjhāpanno hoti. ekacce bhikkhū dubbhāsītaditthino honti, ek. bh. thullaccayad h, ek. bh. dubbhāsītad h, ek. bh. pācittiyad h, ek. bh. dubbhāsītad h, ek. bh. pātidesanīyad. h, ek. bh. dubbhāsītad h, ek. bh. dukkatad honti. ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . samgho pavāreyyā 'ti ||22|| idha pana bhikkhave bhikkhu tadahu pavāranāya samghamajjhe udāhareyya sunātu me bhante samgho. idam vatthum paññāyati na puggalo yadi samghassa pattakallam, vatthum thapetvā samgho pavāreyyā 'ti so evam assa vacanīyo bhagavatā kho āvuso visuddhānam pavāranā paññāttā sace vatthum paññāyati na puggalo, idān' eva nam vadehīti ||23|| idha pana bhikkhave bhikkhu tadahu pavāranāya samghamajjhe udāhareyya sunātu me bhante samgho ayam puggalo paññāyati na vatthum yadi samghassa pattakallam, puggalam thapetvā samgho pavāreyyā 'ti. so evam assa vacanīyo bhagavatā kho āvuso samaggānam pavāranā paññāttā sace puggalo paññāyati na vatthum, idān' eva nam vadehīti ||24|| idha pana bhikkhave bhikkhu tadahu pavāranāya samghamajjhe udāhareyya sunātu me bhante samgho idam vatthuñ ca puggalo ca paññāyati yadi samghassa pattakallam, vatthuñ ca puggalañ ca thapetvā samgho pavāreyyā 'ti so evam assa vacanīyo bhagavatā kho āvuso visuddhānañ ca samaggānañ ca pavāranā paññāttā. sace vatthuñ ca puggalo ca paññāyati, idān' eva nam vadehīti ||25|| pubbe ce bhikkhave pavāranāya vatthum paññāyati, pacchā puggalo, kallam vacanāya. pubbe ce bhikkhave

pavāranāya puggalo paññāyati, pacchā vatthum, kallaṃ vacanāya pubbe ce bhikkhave pavāranāya vatthuñ ca puggalo ca paññāyati, tam ce katāya pavāranāya ukkoteti, ukkoṭanakaṃ pācittiyaṃ tī ||26||16||

tena kho pana samayena sambahulā sanditthā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. tesam sāmāntā aññe bhikkhū bhandanakārakā kalahakārakā vivādakārakā bhassakārakā samghe adhikaranakārakā vassam upagacchimsu mayam tesam bhikkhūnam vassam vutthānam pavāranāya pavāranam thapessāmā 'tī assosum kho te bhikkhū amhākam kira sāmāntā aññe bhikkhū bhandanakārakā . . . adhikaranakārakā vassam upagatā mayam . . thapessāmā 'tī. katham nu kho amhehi paṭipajjitabban tī. bhagavato etam attham ārocesum ||1|| idha pana bhikkhave sambahulā sanditthā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchantī tesam sāmāntā aññe bhikkhū bhandanakārakā . . adhikaranakārakā vassam upagacchantī mayam . thapessāmā 'tī anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātum kathaṃ mayam tehi bhikkhūhi pathamataram pavāreyyāmā 'tī. te ce bhikkhave bhikkhū bhandanakārakā . . adhikaranakārakā āvāsam āgacchantī, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā. pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'tī ||2|| te ce bhikkhave bhikkhū bhandanakārakā . . . adhikaranakārakā asamvīhitā tam āvāsam āgacchantī, tehi bhikkhave āvāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakam pādapītham pādakathālikam upanikkhupitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, pānīyena pucchitabbā, tesam vikkhītvā nissīmaṃ gantvā pavāretabbam, pavāretvā vattabbā. pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'tī. ||3|| evañ ce tam labhetha, icc etam kusalam, no ce labhetha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā sunantu me āyasmantā āvāsikā yad' āyasmantānam patta-kallam, idāni uposatham kareyyāma pātimokkhaṃ uddiseyyā-

ma, āgame kāle pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikarānakāraḥ te bhikkhū evaṃ vadeyyum sādhi' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā anissarā kho tumhe āvuso amhākaṃ pavāranāya, na tāva mayam pavāressāma 'ti ||4|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . adhikarānakāraḥ tam kalam anuvaseyyum, āvāsika bhikkhū nāpetabbā sunantu me āyasmantā . uddiseyyāma, āgame junhe pavāreyyāma 'ti te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . adhikarānakāraḥ te bhikkhū evaṃ vadeyyum sādhi' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā anissarā kho tumhe āvuso amhākaṃ pavāranāya, na tāva mayam pavāressāma 'ti ||5|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . adhikarānakāraḥ tam pi junham anuvaseyyum, tehi bhikkhave bhikkhūhi sabbehi' eva āgame junhe komudiyā cātumāsiniyā akāma pavāretabbam ||6|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāranam thapeti, so evaṃ assa vacanīyo āyasma kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṇkhamāno codessasīti evaṃ ce vuccamāno codeti, anādariye pācittiyam. ||7|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāranam thapeti, so evaṃ assa vacanīyo . ayam kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā āgamehi āvuso yāvāyam bhikkhu ārogo hoti, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam ||8|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāranam thapeti, so evaṃ assa vacanīyo āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṇkhamāno codessasīti evaṃ ce vuccamāno codeti, anādariye pācittiyam ||9|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāranam thapeti, ubho saṃghena samanuyūñjitvā samanuggāhivā yathādharmam kāraṇetvā saṃghena pavāretabbanti. ||10||17||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu tesam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnam etad ahoṣi. amhākam kho samaggānam . . adhigato. sace mayam idāni pavāressāma, siyāpī bhikkhū pavāretvā cārikam pakkameyyum, evam mayam imamhā phāsuvihārā paribāhirā bhavissāma. katham nu kho amhehi patipajjitabban ti. bhagavato etam attham ārocesum ||1|| idha pana bhikkhave sambahulā sandittā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. tesam samaggānam . . adhigato hoti. tatra ce bhikkhūnam evam hoti. amhākam kho samaggānam . . . paribāhirā bhavissāmā 'ti anujānāmi bhikkhave tehi bhikkhūhi pavāranāsamgaham kātum ||2|| evaṃ ca pana bhikkhave kātabbo. sabbe' eva ekajjham sannipatitabbam, sannipatitvā vyattena bhikkhunā patibālana samgho ñāpetabbo sunātu me bhante samgho amhākam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato. sace mayam idāni pavāressāma, siyāpī bhikkhū pavāretvā cārikam pakkameyyum, evam mayam imamhā phāsuvihārā paribāhirā bhavissāma. yadi samghassa pattakallam, samgho pavāranāsamgaham kareyya, idāni uposatham kareyya pātimokkham uddiseyya, āgame komudiyā cātumāsiniyā samgho pavāreyya. esā ñatti ||3|| sunātu me bhante samgho amhākam samaggānam. paribāhirā bhavissāma. samgho pavāranāsamgaham karoti, idāni uposatham karissatī pātimokkham uddisissatī, āgame komudiyā cātumāsiniyā pavāressatī. yassāyasmato khamatī pavāranāsamghassa karanam idāni uposatham karissatī pātimokkham uddisissatī, āgame komudiyā cātumāsiniyā pavāressatī, so tunh' assa. yassa na khamatī, so bhāseyya. kato samghena pavāranāsamgaho idāni uposatham karissatī pātimokkham uddisissatī, āgame komudiyā cātumāsiniyā pavāressatī khamatī samghassa, tasmā tunhī, evam etam dhārayāmīti ||4|| tehi ce bhikkhave bhikkhūhi kate pavāranāsamgahe aññataro bhikkhu evam vadeyya icchām' aham āvuso janapadacārikam pakkamītum, atthi me janapade karāṇīyan ti, so evam assa vacanīyo sād'h' āvuso pavāretvā gacchāhīti. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāranam ṭhapeti, so evam assa vacanīyo anissaro kho me tvam āvuso pavāranāya, na tāvāham pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāranam ṭhapeti, ubho samghena samanuyūjītvā samanuggāhītvā yathādhammam kārāpetabbā || 5 || so ce bhikkhave bhikkhu janapade tam karaniyam tīretvā punad eva anto komudiyā cātumāsiniyā tam āvāsam āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāranam ṭhapeti, so evam assa vacanīyo anissaro kho me tvam āvuso pavāranāya, pavārīto ahan ti tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāranam ṭhapeti, ubho samghena samanuyūjītvā samanuggāhītvā yathādhammam kārāpetvā samghena pavāretabban ti || 6 || 18 ||

pavāranakkhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānam.

vassam vutthā Kosalesu agamum satthu dassanam
 aphāsūpasusamvāsam aññamaññānulomatā,
 pavārentāpanā, dve ca, kammam, gilāna-ñātakā,
 rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,
 pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
 sabbo samgho, vematiko, bahū samā ca thokikā,
 āvāsikā, cātuddasā, līṅga-samvāsakā ubho,
 gantabbam, na nisinnāya, chandadān', apavāranā,
 savarehi, khepitā, megho, antarā ca, pavāranā,
 5 na karonti, pur' amhākam, aṭṭhapitā ca, bhikkhuno,
 kimhi vā 'ti katamañ ca dīṭṭhena sutasaṅkāya,
 codako cuditako ca, thullaccaya-vatthu-bhandanam,
 pavāranāsamgaho ca, anissaro, pavāraye 'ti.

MAHĀVAGGA.

V.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakûte pabbate. tena kho pana samayena rājā Māgadho Seniyo Bimbisāro asītuyā gāmasahassesu issarādhipaccam rajjam kâreti. tena kho pana samayena Campāyam Sono nāma Koliviso setthiputto sukhumālo hoti, tassa pādatalesu lomāni jātāni honti atha kho rājā Māgadho Seniyo Bimbisāro tāni asītum gāmikasahassāni sannipātāpetvā kenacid eva karāṇiyena Sonassa Kolivissassa santike dūtam pāhesi, āgacchatu Sono icchāmi Sonassa āgatan ti ||1|| atha kho Sonassa Kolivissassa mātāpitaro Sonam Kolivissam etad avocum · rājā te tāta Sona pāde dakkhītukāmo. mā kho tvam tāta Sona yena rājā tena pāde abhippasāreyyāsi, rañño purato pallaṅkena nisīda, nisinnassa te rājā pāde dakkhissatīti atha kho Sonam Kolivissam sīvīkāya ānesum atha kho Sono Koliviso yena rājā Māgadho Seniyo Bimbisāro ten' upasamkamāmi, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram abhivādetvā rañño purato pallaṅkena nisīdi. addasa kho rājā Māgadho Seniyo Bimbisāro Sonassa Kolivissassa pādatalesu lomāni jātāni ||2|| atha kho rājā Māgadho Seniyo Bimbisāro tāni asītum gāmikasahassāni dīṭṭhadhammike atthe anusāsītvā uyyojesi tumhe khv attha bhane mayā dīṭṭhadhammike atthe anusāsītā, gacchatha tam bhagavantam payirupāsatha, so no bhagavā samparāyike atthe anusāsissatīti. atha kho tāni asīti gāmikasahassāni yena Gijjhakûto pabbato ten' upasamkamimsu. ||3|| tena kho pana samayena āyasmā Sāgato bhagavato upatthāko hoti atha kho tāni asīti gāmikasahassāni yenāyasmā Sāgato ten' upasamkamimsu, upasamkamitvā āyasmantam Sāgataṃ

etad avocum imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāyā 'tī tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam pativedemīti ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pātikāya nimujjivā bhagavato purato ummujjivā bhagavantam etad avoca imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti ||5|| evam bhante 'tī kho āyasmā Sāgato bhagavato patisunitvā pītham gahetvā bhagavato purato nimujjivā tesam asītiyā gāmikasahassānam purato pekkhamānānam pātikāya ummujjivā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdīmsu atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgatam samannāharanti, no tathā bhagavantam atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivattakam aññāya āyasmantam Sāgatam āmantesi tena hi tvam Sāgata bhīyyosomattāya uttarimanussadhammam iddhipātihāriyam dassēhīti. evam bhante 'tī kho āyasmā Sāgato bhagavato patisunitvā vehāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tittḥati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihītam uttarimanussadhammam iddhipātihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchariyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'tī bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgatam. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivattakam aññāya anupubbikatham kathesi seyyath' idaṃ dānakatham sīlakatham

saggakatham kāmānam ādinavam okāram samkilesam nekkhamme ānīsam sam pakāsesi yadā te bhagavā aññāsi kallacitte muducitte vinīvaranacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam patiganheyya, evam eva tesam asītiyā gāmikasahassānam tasmim yeva āsane virajam vitamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti ||9|| te diṭṭhadhammā patta-dhammā viditadhammā pariyogālhaddhammā tīṇavacikicchā vīgatakathamkathā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjēya, paticchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito ete mayam bhante bhagavantam saranam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pānupete saranam gate 'ti ||10|| atha kho Sonassa Kolivīsassa etad ahosi yathā-yathā kho aham bhagavatā dhammam desitaṃ ājānāmi, na yidam sukaram agāram ajjhāvasatā ekantaparipunnam ekantaparīsuddham saṅkhalikhitam brahmacariyam caritum yaṃ nūnāham kesamassum ohāretvā kāsāyaṇi vatthāni acchādetvā agārasmā anagāriyam pabbajeyyaṃ ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsānā bhagavantam abhivādetvā padakkhinam katvā pakkamimsu ||11|| atha kho Sono Koliviso acirapakkantesu tesu asītiyā gāmikasahassesu yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnō kho Sono Koliviso bhagavantam etad avoca yathā-yathāham bhante bhagavatā dhammam desitaṃ . . brahmacariyam caritum icchāmi' aham bhante kesamassum ohāretvā kāsāyaṇi vatthāni acchādetvā agārasmā anagāriyam pabbajitum, pabbājetu mam bhante bhagavā 'ti. alattha kho Sono Koliviso bhagavato santike pabbajam, alattha upasampadam. acirūpasampanno

ca panāyasmā Sono Sītavane viharatī ||12|| tassa accāradhaviṇiyassa caṅkamato pādā bhujjimsu, caṅkamo lohiteṇa phuto hoti seyyathāpi gavāghātanam. atha kho āyasmato Sonassa rahogatassa patisallīnassa evam cetaso parivātakko udapādi ye kho keci bhagavato sāvaka āraddhaviṇiyā viharanti, aham tesam aññātaro, atha ca pana me nānupādāya āsavehi cittam vimuccati, samvijjanti kho pana me kule bhoga sakkā bhoge ca bhuñjitum puññāni ca kātum. yam nūnāham hināyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyam ti ||13|| atha kho bhagavā āyasmato Sonassa cetasa cetoparivātakka aññāya seyyathāpi nāma balavā puriso sammūñjitam vā bhāham pasāreyya pasāritam vā bhāham sammūñjeyya, evam eva Gijjhakūte pabbate antarahito Sītavane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi saddhim senāsanacārikam āhindanto yenāyasmato Sonassa caṅkamo ten' upasamkami. addasa kho bhagavā āyasmato Sonassa caṅkamam lohiteṇa phutam, disvāna bhikkhū āmantesi: kassa nū āyam bhikkhave caṅkamo lohiteṇa phuto seyyathāpi gavāghātanam ti. āyasmato bhante Sonassa accāradhaviṇiyassa caṅkamato pādā bhujjimsu, tassāyam caṅkamam lohiteṇa phuto seyyathāpi gavāghātanam ti. ||14|| atha kho bhagavā yenāyasmato Sonassa vihāro ten' upasamkami, upasamkamitvā paññatte āsane nisīdi āyasmāpi kho Sono bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnam kho āyasmantam Sonam bhagavā etad avoca. nanu te Sona rahogatassa patisallīnassa evam cetaso parivātakko udapādi ye kho keci . . . puññāni ca kareyyam ti. evam bhante 'ti. tam kim maññasi Sona, kusalo tvam pubbe agārīkabhūto vīnāya tantissare 'ti. evam bhante tam kim maññasi Sona, yadā te vīnāya tantiyo accāyatā honti, api nu te vīnā tasmim samaye saravatī vā hoti kammaññā vā 'ti no h' etam bhante ||15|| tam kim maññasi Sona, yadā te vīnāya tantiyo atisithilā honti, api nu te vīnā tasmim samaye savaratī vā hoti kammaññā vā 'ti. no h' etam bhante. tam kim maññasi Sona, yadā te vīnāya tantiyo n' eva accāyatā honti nātisithilā same guṇe patitthitā, api nu te vīnā tasmim samaye saravatī vā hoti kammaññā vā 'ti. evam bhante evam eva kho Sona accāradhaviṇiyam uddhaccāya samvattā-

ti, atilīnaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvam Sona viriyasamatam adhiṭṭhaha indriyānam ca samatam paṭivijjha tattha ca nimittam ganhāhīti evam bhante 'ti kho āyasmā Sono bhagavato paccassosi atha kho bhagavā āyasmantam Sonam iminā ovādena ovaditvā seyya-thāpi nāma balavā puriso sammīṇejjitaṃ vā bhāham pasāreyya pasāritam vā bhāham sammīṇejjeyya, evam eva Sītavane āyasmato Sonassa sammukhe antarahito Gijjhakūṭe pabbate pāturahosi. ||17|| atha kho āyasmā Sono aparena samayena viriyasamatam adhiṭṭhāsi indriyānam ca samatam paṭivijjhi tattha ca nimittam aggahesi atha kho āyasmā Soṇo eko vūpakattho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam dittheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīnā jāti, vusitaṃ brahmacariyam, katam karāṇīyam, nāparam itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā Sono arahatam ahosi ||18|| atha kho āyasmato Sonassa arahattam pattassa etad ahosi yam nūnāhaṃ bhagavato santike aññam vyākareyyan ti atha kho āyasmā Sono yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisīno kho āyasmā Sono bhagavantam etad avoca ||19|| yo so bhante bhikkhu araham khīnāsavo vusitavā katakarāṇīyo ohitabhāro anuppatasadattho parikkhīnabhavasamyojano sammadaññāvimutto, so cha tihānāni adhimutto hoti nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādānakkhayādhimutto hoti, tanhakkhayādhimutto hoti, asammohādhimutto hoti ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa kevalam saddhāmatlakam nūna ayam āyasmā nissāya nekkhammādhimutto 'ti na kho pan' etam bhante evam datṭhabbam. khīnāsavo bhante bhikkhu vusitavā katakarāṇīyo karāṇīyam attānam asamanupassanto katassa vā patīcayam khayā rāgassa vītārāgattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa lābhasakkārasīlokaṃ nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti na kho pan' etam . .
 khayā rāgassa vītarāgattā pavivekādhimutto hoti, khayā do-
 sassa vītadosattā pavivekādhimutto hoti, khayā mohassa vī-
 tamohattā pavivekādhimutto hoti ||22|| siyā kho pana
 bhante idh' ekaccassa āyasmato evam assa sīlabbataparā-
 māsam nūna ayam āyasmā sārato paccāgacchanto avyāpajjhā-
 dhimutto 'ti na kho pan' etam . . khayā rāgassa vītarā-
 gattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā
 avyāpajjhādhimutto hoti, khayā mohassa vītamohattā avyā-
 pajjhādhimutto hoti, ||23|| khayā rāgassa vītarāgattā
 upādānakkhayādhimutto hoti, khayā dosassa vītadosattā
 upādānakkhayādhimutto hoti, khayā mohassa vītamohattā
 upādānakkhayādhimutto hoti, khayā rāgassa vītarāgattā
 tanhakkhayādhimutto hoti, khayā dosassa vītadosattā tanha-
 kkhayādhimutto hoti, khayā mohassa vītamohattā tanhakkha-
 yādhimutto hoti, khayā rāgassa vītarāgattā asammohādhim-
 utto hoti, khayā dosassa vītadosattā asammohādhimutto
 hoti, khayā mohassa vītamohattā asammohādhimutto hoti.
 ||24|| evam sammāvimuttacittassa bhante bhikkhuno bhusā
 ce pi cakkhuvīññeyyā rūpā cakkhussa āpātham āgacchanti,
 n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam
 hoti tītam ānejjappattam vayañi c' assānupassati. bhusā ce
 pi sotavīññeyyā saddā, ghānavīññeyyā gandhā, jīvāviññeyyā
 rasā, kāyaviññeyyā phoṭṭhabbā, manovīññeyyā dhammā ma-
 nassa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti,
 amissikatam ev' assa cittam hoti tītam ānejjappattam
 vayañi c' assānupassati ||25|| seyyathāpi bhante selo pabba-
 to acchiddo asusiro ekaghano puratthimāya ce pi disāya
 āgaccheyya bhusā vātavutthi, n' eva nam samkampeyya na
 sampakampeyya na sampavedheyya, pacchimāya ce pi disāya
 — la — uttarāya ce pi disāya — la — dakkhināya ce pi disā-
 ya na sampavedheyya, evam eva kho bhante evam
 sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhuvīññey-
 yā rūpā . . manovīññeyyā dhammā manassa āpātham
 āgacchanti, n' ev' assa cittam . . . vayañi c' assānupassa-
 tīti. ||26||

nekkhammam adhimuttassa pavivekañi ca cetaso
 avyāpajjhādhimuttassa upādānakkhayassa ca |

tanhakkhayādhimuttassa asammohañi ca cetaso
 disvā āyatanuppādaṃ sammā cittaṃ vimuccati |
 tassa sammāvimuttassa santacittassa bhikkhuno
 katassa paṭicayo n' atthi karaṇīyañi ca na vijjati. |
 selo yathā ekaghano vātena na samīrati,
 evam rūpā rasā saddā gandhā phassā ca kevalā |
 itthā dhammā anitthā ca na pavedhenti tādino
 tñitam cittaṃ vipparamuttam vayañi c' assānupassatīti ||27||

atha kho bhagavā bhikkhū āmantesi evam kho bhikkhave
 kulaputtā aññam vyākaronti attho ca vutto attā ca anupanīto.
 atha ca pan' idh' ekacce moghapurisā hasamānakam maññe
 aññam vyākaronti, te pacchā viḡhātā āpajjantīti ||28|| atha
 kho bhagavā āyasmantam Sonam āmantesi tvam kho 'si
 Sona sukhumālo. anujānāmi te Sona ekapālāsikam upāhanan
 ti aham kho bhante asītisakata vāhehi raññāṃ ohāya agā-
 rasmā anagāriyam pabbajito sattahatthikañi ca anīkam tassa
 me bhavissanti vattāro. Sono Kolvīso asītisakata vāhehi
 raññāṃ ohāya agārasmā anagāriyam pabbajito sattahatthi-
 kañi ca anīkam, so dān' āyam ekapālāsikāsu upāhanāsu satto
 'ti. ||29|| sace bhagavā bhikkhusamghassa anujānissati,
 aham pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa
 anujānissati, aham pi na paribhuñjissāmīti. atha kho bha-
 gavā etasmim nīdāne dhammikatham katvā bhikkhū āman-
 tesī anujānāmi bhikkhave ekapālāsikam upāhanam. na
 bhikkhave digunā upāhanā dhāretabbā, na tīgūnā upāhanā
 dhāretabbā, na ganamganupāhanā dhāretabbā yo dhāreyya,
 āpatti dukkatassā 'ti. ||30||1||

tena kho pana samayena chabbaggiyā bhikkhū sabba-
 nīlikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo
 dhārenti, sabbalohitīkā up dh., sabbamaññeṭṭhīkā up dh.,
 sabbakanhā up dh., sabbamahāraṅgarattā up dh., sabbama-
 hānāmarattā up dhārenti manussā ujjhāyanti khīyanti vi-
 pācenti seyyathāpi gihī kāmabhogino 'ti. bhagavato etam
 attham ārocesum na bhikkhave sabbanīlikā upāhanā dhā-
 retabbā, na sabbapītikā upāhanā dhāretabbā . . . na sabba-
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
 dukkatassā 'ti. ||1|| tena kho pana samayena chabbaggi-

yā bhikkhū nīlakavattikā upāhanāyo dhārenti, pītakavattikā up dh., lohītakavattikā up dh., mañjetthakavattikā up. dh., kanhavattikā up. dh., mahāraṅgarattavattikā up dh., mahānāmarattavattikā up dhārenti. manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum na bhikkhave nīlakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā yo dhāreyya, āpatti dukkaṭassā 'ti ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, putabaddhā up dhārenti, pālūgunthimā up dh., tūlapunnikā up. dh., tittirapattikā up. dh., mendaviśānabandhikā up dh., ajaviśānabandhikā up. dh., vicchikālikā up dh., morapiṇḍaparissubbā up dh., citrā up dhārenti. manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā yo dhāreyya, āpatti dukkaṭassā 'ti ||3|| tena kho pana samayena chabbaggiyā bhikkhū sīhacammaparikkhatā upāhanāyo dhārenti, vyagghacammaparikkhatā up. dh., dīpicamma up dh., ajnacamma up. dh., uddacamma up. dh., majjāricamma up dh., kālaka-camma up dh., ulūkacamma up dhārenti. manussā ujjhāyanti khīyanti vipācenti. seyyathāpi gihī kāmabhogino 'ti bhagavato etam attham ārocesum na bhikkhave sīhacammaparikkhatā upāhanā dhāretabbā . . . na ulūkacamma up dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya Rājagahaṃ piṇḍāya pāvasi aññātarena bhikkhunā pacchāsamānena atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi addasa kho aññātaro upāsako ganamganupāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasamkamī, upasamkamitvā tam bhikkhum abhivādetvā etad avoca ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālītā 'ti. handa bhante upāhanāyo 'ti.

alam āvuso patikkhittā bhagavatā ganamganûpāhanā 'ti. ganhāh' etā bhikkhu upāhanāyo 'ti atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhû āmantesi : anujānāmi bhikkhave omukkam ganamganûpāhanam. na bhikkhave navā ganamganûpāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati satthā anupāhano caṅkamatiṭṭi therāpi bhikkhû anupāhanā caṅkamanti chabbaggiyā bhikkhû satthari anupāhane caṅkamamāne theresu pi bhikkhûsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhû appicchā te ujjhāyanti khīyanti vipācenti. katham hi nāma chabbaggiyā bhikkhû satthari anupāhane caṅkamamāne theresu pi bhikkhûsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissantiṭṭi ||1|| atha kho te bhikkhû bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhû satthari . . . saupāhanā caṅkamantiṭṭi saccam bhagavā 'ti vigarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā caṅkamissanti. ime hi nāma bhikkhave gihī odātavasana ābhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti ||2|| idha kho tam bhikkhave sobhetha yam tumhe evam svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham katvā bhikkhû āmantesi na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbam. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakhīlābādho hoti. tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikam āhīndanto te bhikkhû tam bhikkhum pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkamī, upasamkamitvā te bhikkhū etad avoca · ||1|| kim imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmim nidāne dhammīkatham katvā bhikkhū āmantesī anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālītā pādakhilā vā ābādho upāhanam dhāretun ti ||2||5||

tena kho pana samayena bhikkhū adhotehi pādehi mañcam pi pītham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham ārocesum anujānāmi bhikkhave idāni mañcam vā pītham vā abhirūhissāmīti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiyā uposathaggam pi sannisajjam pi gacchantā andhakāre khānum pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ajjhārame upāhanam dhāretum ukkam padīpam kattaradandan ti ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiyā paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā mahāsaddā khata-khaṭasaddā anekavihītam tiracchānakatham kathentā seyyath' idam rājakatham, corakatham, mahāmattak, senāk, bhayak, yuddhak., annak, pānak., vatthak, sayanak, mālāk, gandhak, ñātuk, yānak, gāmak, nigamak, nagarak, janapadak, itthik, sūrak, visikhāk, kumbhatthānak., pubbapetak, nānatthak, lokakkhāyikam samuddakkhāyikam itibhavābhavakatham itī vā kītakam pi akkamitvā mārentī bhikkhū pi samādhimhā cāventī. ||3|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācentī · katham hi nāma chabbaggiyā bhikkhū rattiyā paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantīti atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū rattiyā paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā . . . akkamitvā mārentī bhikkhū pi

samādhimhā cāventīti. saccam bhagavā vigarahitvā dhammīkatham katvā bhikkhū āmantesi na bhikkhave katthapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 4 || 6 ||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Bārānasī tena cārikam pakkāmi anupubbena cārikam caramāno yena Bārānasī tad avasari tatra sudam bhagavā Bārānasiyam viharati Isipatane migadāye tena kho pana samayena chabbaggiyā bhikkhū bhagavatā katthapādukā patikkhittā 'ti tālatarune chedāpetvā tālapattapādukāyo dhārenti, tāni tālatarunāni chinnāni milāyanti. manussā ujjhāyanti khīyanti vipācenti. katham hi nāma samanā Sakyaputtiyā tālatarune chedāpetvā tālapattapādukāyo dhāressanti, tāni tālatarunāni chinnāni milāyanti ekindriyam samanā Sakyaputtiyā jīvam viheṭhentīti || 1 || assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālatarune chedāpetvā tālapattapādukāyo dhārenti, tāni tālatarunāni chinnāni milāyanti. saccam bhagavā. vigarahi buddho bhagavā. katham hi nāma te bhikkhave moghapurisa tālatarune chedāpetvā tālapattapādukāyo dhāressanti, tāni tālatarunāni chinnāni milāyanti jīvasaññino hi bhikkhave manussā rukkhasmim. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammīkatham katvā bhikkhū āmantesi na bhikkhave tālapattapādukā dhāretabbā yo dhāreyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā patikkhittā 'ti velutarune chedāpetvā velupattapādukāyo dhārenti, tāni . (= § 1. 2. *Read velu^o instead of tāla^o*) . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 3 || 7 ||

atha kho bhagavā Bārānasiyam yathābhirantam viharitvā yena Bhaddīyam tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Bhaddīyam tad avasari. tatra sudam bhagavā Bhaddīye viharati Jātīyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihītam pādūkam mandanānuyogam anuyuttā viharanti, tinapādukam karonti pī kārāpenti pī, muñjapād k. pī k pī, babbajapād k pī k pī, hintālapād k pī k pī, kamalapād k pī k. pī, kambalapād. k pī k. pī, rñicanti uddeśam paripuccham adhisīlam adhiccittam adhipaṇṇānam ||1|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti katham hi nāma Bhaddiyā bhikkhū anekavihītam pādūkam mandanānuyogam anuyuttā viharissanti, tinapādukam karissanti pī kārāpessanti pī . . . rñicissanti uddeśam paripuccham adhisīlam adhiccittam adhipaṇṇānam ti. atha kho te bhikkhū bhagavato etam attham ārocesum saccam kira bhikkhave Bhaddiyā bhikkhū anekavihītam pādūkam mandanānuyogam anuyuttā viharanti, tinapādukam karonti pī kārāpenti pī — la — rñicanti uddeśam . . . adhipaṇṇānam ti. saccam bhagavā. vīgarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisa anekavihītam pādūkam mandanānuyogam anuyuttā viharissanti, tinapādukam karissanti pī kārāpessanti pī — la — rñicissanti uddeśam paripuccham adhisīlam adhiccittam adhipaṇṇānam. n' etam bhikkhave appasannānam vā pasādaya ||2|| vīgarahitvā dhammīkatham katvā bhikkhū āmantesi na bhikkhave tinapādukā dhāretabbā, na muñjapādukā dhāretabbā, na babbajap. dh, na hintālap dh., na kamalap. dh, na kambalap dh, na sovaṇṇamayā p. dh, na rūpiyamayā p dh, na manimayā p. dh, na veluriyamayā p dh, na phalīkamayā p. dh., na kamsamayā p dh, na kācamayā p. dh, na tīpumayā p dh, na sīsamayā p dh, na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkatassa. na ca bhikkhave kāci samkamanīyā pādūkā dhāretabbā yo dhāreyya, āpatti dukkatassa anujānāmi bhikkhave tisso pādūkāyo dhuvattṭhānīyā asamkamanīyāyo, vaccapādukam, passāvapādukam, ācamanapādūkan ti ||3||8||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā yena Sāvattṭhi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvattṭhi tad avasari. tatra sudam bhagavā Sāvattṭhiyaṃ viharatī Jetavane Anāthapindikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvīnam tarantīnam visānesu pi ganhanti, kannesu pi ganhanti, gīvāya pi ganhanti, cheppāya pi ganhanti, pitthim pi abhirūhanti, rattacittāpi āṅgajātam chupanti, vacchatarī pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaṇā Sakyaputtiyā gāvīnam tarantīnam visānesu pi gahessanti — gha — seyyathāpi gūhī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave gāvīnam visānesu gahetabbam, na kannesu gahetabbam, na gīvāya gahetabbam, na cheppāya gahetabbam, na pitthī abhirūhitabbā yo abhirūheyya, āpatti dukkatassa. na ca bhikkhave rattacittena āṅgajātam chupitabbam yo chupeyya, āpatti thullaccayassa na vacchatarī māretabbā yo māreyya, yathādhammo kāretabbo 'ti ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttana pi purisantarena, purisayuttana pi itthantarena. manussā ujjhāyanti khīyanti vipācenti seyyathāpi Gaṅgāmahiyāyā 'ti bhagavato etam attham ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvattthim gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamaṇḍale nisīdi. manussā tam bhikkhum disvā etad avocum kham ayyo bhante gamissatīti. Sāvattthim kho aham āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissāma 'ti. nāham āvuso sakkomi, gilāno 'mhīti. ehi bhante yānam abhirūhā 'ti. alam āvuso paṭikkhittam bhagavatā yānam ti kukkuccāyanto yānam nābhīrūhi. atha kho so bhikkhu Sāvattthim gantvā bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum anujānāmi bhikkhave gilānassa yānam ti. ||2|| atha kho bhikkhūnam etad aho si : itthiyuttam nu kho purisayuttam nu kho 'ti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave purisayuttam hatthavaṭṭakan ti. tena
 kho pana samayena aññatarassa bhikkhuno yānugghātena
 bālhataram aphāsu ahoṣi bhagavato etam attham ārocesum
 anujānāmi bhikkhave sīvīkam pātāṅkin ti ||3|| tena kho
 pana samayena chabbaggiyā bhikkhū uccāsayanamahāsaya-
 nāni dhārenti seyyath' idam āsandim, pallaṅkam, gonakam,
 cittakam, patikam, paṭalikam, tūlikam, vikatikam, uddhalo-
 mim, ekantalomim, kaṭṭhissam, koseyyam, kuttakam, hattha-
 ttaram, assattharam, rathattharam, ajnappavenim, kadali-
 migapavarapaccattharanam, sauttaracchadam, ubhatolohita-
 kûpadhānam manussā vihāracārikam āhindantā passitvā
 ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino
 'ti bhagavato etam attham ārocesum ||4|| na bhikkhave
 uccāsayanamahāsayanāni dhāretabbāni seyyath' idam
 āsandi, pallaṅko, gonako, cittakā, paṭikā, paṭalikā, tūlikā, vi-
 katikā, uddhalomī, ekantalomī, kaṭṭhissam, koseyyam, ku-
 ttakam, hatthattaram, assattharam, rathattharam, aji-
 nappaveni, kadalmigapavarapaccattharanam, sauttaraccha-
 dam, ubhatolohitakûpadhānam yo dhāreyya, āpatti dukka-
 tassā 'ti. ||5|| tena kho pana samayena chabbaggiyā
 bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānī
 mahācammāni dhārenti, sīhacammam, vyagghacammam, dī-
 picammam tāni mañcappamānena pi chinnāni honti, pi-
 ṭhappamānena pi chinnāni honti, anto pi mañce paññattāni
 honti, bahi pi mañce paññattāni honti, anto pi piṭhe pañña-
 ttāni honti, bahi pi piṭhe paññattāni honti. manussā vihā-
 racārikam āhindantā passitvā ujjhāyanti khīyanti vipācenti .
 seyyathāpi gihī kāmabhogino 'ti bhagavato etam attham
 ārocesum. na bhikkhave mahācammāni dhāretabbāni, sī-
 hacammam, vyagghacammam, dīpicammam. yo dhāreyya,
 āpatti dukkatassā 'ti. ||6|| tena kho pana samayena cha-
 bbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittā-
 nī gocammāni dhārenti tāni mañcappamānena pi chinnā-
 ni honti . . . bahi pi piṭhe paññattāni honti. aññataro
 pāpabhikkhu aññatarassa pāpupāsakassa kulûpako hoti. atha
 kho so pāpabhikkhu pubbanhasamayam nivāsetvā pattacīva-
 ram ādāya yena tassa papupāsakassa nivesanam ten' upa-
 samkamī, upasamkamitvā paññatte āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasamkamī, upasamkamitvā tam pāpabhikkhum abhivādetvā ekamantam nisīdi ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti tarunako abhirūpo dāssaniyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu tam vacchakam sakkaccam upaniyyhāyati atha kho so pāpupāsako tam pāpabhikkhum etad avoca kissa bhante ayyo imam vacchakam sakkaccam upaniyyhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako tam vacchakam vadhitvā cammam vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu tam cammam samghātiyā paticchādetvā agamāsi ||8|| atha kho sā gāvī vacchagiddhinī tam pāpabhikkhum pitthito-pitthito anubandhi. bhikkhū evam āhamsu kissa ty āyam āvuso gāvī pitthito-pitthito anubaddhā 'ti aham pi kho āvuso na jānāmi kena my āyam gāvī pitthito-pitthito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno samghātī lohiteṇa makkhītā hoti bhikkhū evam āhamsu ayam pana te avuso samghātī kim katā 'ti. atha kho so pāpabhikkhu bhikkhūnam etam attham ārocesi kim pana tvam āvuso pānātipāte samādapesīti evam āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhu pānātipāte samādapessati. nanu bhagavatā anekapariyāyena pānātipāto garahito pānātipātā veramanī pasatthā 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. ||9|| atha kho bhagavā etasmim nīdāne etasmim, pakarane bhikkhusamgham sannipātāpetvā tam pāpabhikkhum paṭipucchi: saccam kira tvam bhikkhu pānātipāte samādapesīti saccam bhagavā katham hi nāma tvam moghapurisa pānātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pānātipāto garahito, pānātipātā veramanī pasatthā. n' etam moghapurisa appasannānam vā pasādāya vīgarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave pānātipāte samādapetabbam yo samādapeyya, yathā dhammo kāretabbo. na bhikkhave gocammam dhāretabbam yo dhāreyya, āpatti dukkaṭassa na ca bhikkhave kiñci cammam dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10|| **10** ||

tena kho pana samayena manussānam mañcam pi pītham
pi cammonaddhāni honti cammavinaddhāni bhikkhū ku-
kkuccāyantā nābhiniśidanti bhagavato etam attham āroce-
sum anujānāmi bhikkhave gihivikatam abhiniśiditum, na
tv eva abhinipajjitun ti tena kho pana samayena vihārā
cammabandhehi ogumphiyanti bhikkhū kukkuccāyantā nā-
bhiniśidanti. bhagavato etam attham ārocesum anujānāmi
bhikkhave bandhanamattam abhiniśiditun ti ||1||11||

tena kho pana samayena chabbaggiyā bhikkhū saupā-
hanā gāmam pavisanti manussā ujjhāyanti khiyanti vipā-
centi seyyathāpi gihī kāmabhogino 'ti bhagavato etam
attham ārocesum na bhikkhave saupāhanena gāmo pavisi-
tabbo yo paviseyya, āpatti dukkatassā 'ti tena kho pana
samayena aññataro bhikkhu gilāno hoti, na sakkoti upāhane-
na vinā gāmam pavisitum bhagavato etam attham āroce-
sum. anajānāmi bhikkhave gilānena bhikkhunā saupāha-
nena gāmam pavisitun ti ||1||12||

tena kho pana samayena āyasmā Mahākaccāno Avantī-
su viharati Kuraraghare Papāte pabbate. tena kho pana
samayena Sono upāsako Kutikanno āyasmato Mahākaccā-
nassa upatthāko hoti atha kho Sono upāsako Kutikanno
yenāyasmā Mahākaccāno ten' upasamkamī, upasamkamitvā
āyasmantam Mahākaccānam abhivādetvā ekamantam nisīdi
ekamantam nisīno kho Sono upāsako Kutikanno āyasmantam
Mahākaccānam etad avoca yathā-yathāham bhante ayyena
Mahākaccānena dhammam desitam ājānāmi, na yidam su-
karam agāram ajjhāvasatā ekantaparipunnam ekantapari-
suddham sañkhalikhitam brahmacariyam caritum icchām'
aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-
detvā agārasmā anagāriyam pabbajitum, pabbājetu mam
bhante ayyo Mahākaccāno 'ti ||1|| dukkaram kho Sona yā-
vajīvam ekaseyyam ekabhaddham brahmacariyam, iñha tvam
Sona tatth' eva agārikabhūto buddhānam sāsanaṃ anuyūñja
kālayuttam ekaseyyam ekabhaddham brahmacariyam ti. atha
kho Sonassa upāsakassa Kutikannassa yo ahoṃ pabbajjābhi-
sankhāro so paṭippassambhi. dutiyam pi kho Sono upāsako

Kutikanno — la — tatiyam pi kho Sono up Kut yenāyasmā Mahākaccāno ten' upasamkamī . . pabbājetu mam bhante ayyo Mahākaccāno 'tī atha kho āyasmā Mahākaccāno Sonam upāsakam Kutikannam pabbājesī tena kho pana samayena Avantidakkhināpatho appabhikkhuko hotī atha kho āyasmā Mahākaccāno tinnam vassānam accayena kicche-
na kasirena tato-tato dasavaggaṃ bhikkhusamgham sannipā-
tāpetvā āyasmantam Sonam upasampādesī ||2|| atha kho āyasmato Sonassa vassam vutthassa rahogatassa patisallīnassa
evam cetaso parivatakkō udapādi suto yeva kho me so bha-
gavā ediso ca ediso cā 'tī na ca mayā sammukhā dittho ga-
ccheyyāham tam bhagavantam dassanāya arahantam sammā-
sambuddham sace mam upajjhāyo anujāneyyā 'tī. atha kho
āyasmā Sono sāyanhasamayam patisallānā vutthito yenā-
yasmā Mahākaccāno ten' upasamkamī, upasamkamitvā āya-
santam Mahākaccānam abhivādetvā ekamantam nisīdi, ekam-
antam nisīno kho āyasmā Sono āyasmantam Mahākaccā-
nam etad avoca ||3|| idha mayham bhante rahogatassa pa-
tisallīnassa evam cetaso parivatakkō udapādi suto yeva
kho me so bhagavā ediso ca ediso cā 'tī, na ca mayā sammu-
khā dittho. gaccheyyāham tam bhagavantam dassanāya
arahantam sammā-sambuddham sace mam upajjhāyo anujāne-
yyā 'tī. gaccheyyāham bhante tam bhagavantam dassanāya
arahantam sammā-sambuddham sace mam upajjhāyo anujānā-
tīti sādhu sādhu Sona, gaccha tvam Sona tam bhagavantam
dassanāya arahantam sammā-sambuddham ||4|| dakkhissasī
tvam Sona tam bhagavantam pāsādikam pāsādanīyam santin-
driyam santamānasam uttamadamathasamatham anuppattam
dantam guttam yatindriyam nāgam tena hi tvam Sona
mama vacanena bhagavato pāde sīrasā vanda upajjhāyo me
bhante āyasmā Mahākaccāno bhagavato pāde sīrasā vandatī-
ti, evaṃ ca vadehi. Avantidakkhināpatho bhante appa-
bhikkhuko, tinnam me vassānam accayena kicche-
na kasirena tato-tato dasavaggaṃ bhikkhusamgham sannipā-
tāpetvā upa-
sampadam alattham app eva nāma bhagavā Avantidakkhi-
nāpathe appatarena ganena upasampadam anujāneyya ||5||
Avantidakkhināpathe bhante kanhuttarā bhūmī kharā go-
kaṇṭakahatā. app eva nāma bhagavā Avantidakkhināpa-

the ganamganûpâhanam anujâneyya Avantidakkhinâpathe bhante nahânagarukâ manussâ udakasuddhikâ app eva nâma bhagavâ Avantidakkhinâpathe dhuvanahânam anujâneyya Avantidakkhinâpathe bhante cammâni attharanâni elakacammam ajacammam migacammam seyyathâpi bhante majjhimesu janapadesu eragu moragu majjhâru jantu, evam eva kho bhante Avantidakkhinâpathe cammâni attharanâni elakacammam ajacammam migacammam. app eva nâma bhagavâ Avantidakkhinâpathe cammâni attharanâni anujâneyya elakacammam ajacammam migacammam ||6|| etarahi bhante manussâ nissîmagatânam bhikkhûnam cîvaram denti imam cîvaram itthannâmassa demâ 'ti, te âgantvâ ârocenti itthannâmehi te âvuso manussehi cîvaram dinnan ti, te kukkucâyantâ na sâdiyanti mâ no nissaggiyam aho'si. app eva nâma bhagavâ cîvare pariyâyam âcikkheyyâ 'ti evam bhante 'ti kho âyasmâ Sono âyasmato Mahâkaccânassa patisunitvâ utthâyâsanâ âyasmantam Mahâkaccânânam abhivâdetvâ padakkhinam katvâ senâsanam samsâmetvâ pattacîvaram âdâya yena Sâvatthi tena pakkâmi ||7|| anupubbena yena Sâvatthi Jetavanam Anâthapindikassa ârâmo yena bhagavâ ten' upasamkamî, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdi atha kho bhagavâ âyasman-tam Ânandam âmantesi imassânanda âgantukassa bhikkhuno senâsanam paññâpehîti atha kho âyasmâ Ânando yassa kho mam bhagavâ ânâpeti imassa Ânanda âgantukassa bhikkhuno senâsanam paññâpehîti, icchatî bhagavâ tena bhikkhunâ saddhim ekavihâre vatthum, icchatî bhagavâ âyasmatâ Sonena saddhim ekavihâre vatthun ti yasmim vihâre bhagavâ viharatî tasmim vihâre âyasmato Sonassa senâsanam paññâpesi ||8|| atha kho bhagavâ bahud eva rattim ajjhokâse vitinâmetvâ vihâram pâvîsi. âyasmâpi kho Sono bahud eva rattim ajjhokâse vitinâmetvâ vihâram pâvîsi. atha kho bhagavâ rattiyâ paccûsasamayam paccutthâya âyasmantam Sonam ajjhesi: paṭibhātu tam bhikkhu dhammo bhāsītun ti. evam bhante 'ti kho âyasmâ Sono bhagavato patisunitvâ sabbân' eva atthakavaggikâni sarena abbâsi atha kho bhagavâ âyasmato Sonassa sarabhaññâpariyosâne abbhanumodî: sādhu sādhu bhikkhu suggahitâni kho te bhikkhu atthaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'sī vācāya samannāgato vissatthāya anelagalāya atthassa viññāpaniyā kativasso sī tvam bhikkhū 'tī ekavasso aham bhagavā 'tī ||9|| kissa pana tvam bhikkhu evam cīram akāsi cīram dīṭṭho me bhante kāmesu ādīnavo, api ca sambādhā gharāvāsā bahukiccā bahukarāṇiyā 'tī. atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi

disvā ādīnavam loke ñatvā dhammam nirūpadhi
ariyo na ramatī pāpe sāsane ramatī sucīti. ||10||

atha kho āyasmā Sono paṭisammodatī kho mam bhagavā, ayam khv assa kālo yam me upajjhāyo paridassīti utthāyāsānā ekamsam uttarāsaṅgam karitvā bhagavato pādesu sīrasā nipatitvā bhagavantam etad avoca upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sīrasā vandatī evañ ca vadatī Avantidakkhīnāpatho . . pariyāyam ācikkheyyā 'tī. atha kho bhagavā etasmim nīdāne etasmim pakarane dhammīkatham katvā bhikkhū āmantesi Avantidakkhīnāpatho bhikkhave appabhikkhuko anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcameṇa ganena upasampadam. ||11|| tat' ime paccantimā janapadā. puratthimāya disāya Kajaṅgalam nāma nigamo, tassa pareṇa Mahāsālā, tato parā paccantimā janapadā, orato majjhe puratthimadakkhīnāya disāya Sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe dakkhīnāya disāya Setakannikam nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnam nāma brāhmanagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcameṇa ganena upasampadam ||12|| Avantidakkhīnāpathe bhikkhave kanhuttarā bhūmi kharā gokanta-kahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu ganamganūpāhanam Avantidakkhīnāpathe bhikkhave nahānagarukā manussā udakasuddhikā anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam Avantidakkhīnāpathe bhikkhave sammāni attharaṇāni elakacammam

ajacammam migacammam seyyathâpi bhikkhave majjhimesu janapadesu eragu moragu majjhâru jantu, evam eva kho bhikkhave Avantidakkhinâpathe cammâni attharanâni elakacammam ajacammam migacammam anujânâmi bhikkhave sabbapaccantimesu janapadesu cammâni attharanâni elakacammam ajacammam migacammam. idha pana bhikkhave manussâ nissimagatânam bhikkhûnam cîvaram denti imam cîvaram itthannâmassa demâ 'ti anujânâmi bhikkhave sâditum na tâva tam gananûpagam yâva na hattham gacchatîti ||13||**13**||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi tass' uddânam
 râjâ Mâgadho Sono ca asîtsahasissaro
 Sâgato Gijjhakûtasmin bahum dassesi uttarim |
 pabbajjâraddha-bhijjimsu vinam ekapalâsikam,
 nîlâ, pîtâ, lohikâ, mañjetthâ, kanham eva ca, |
 mahâraṅga-mahânâmâ vaṭṭikâ ca paṭikkhipi,
 khallakâ, puta-pâlî ca, tûla-tittira-mend'-ajâ, |
 vicchikâ mora-citrâ ca, siha-vyagghâ ca, dîpikâ,
 ajin'-uddâ, majjârî ca, kâla-luvaparikkhatâ, |
 phâlî-upâhanâ, khîlâ, 'dhota-khânu-khatakhatâ,
 5 tâla-velu-tinam c' eva, muñja-babbaja-hintalâ, |
 kamala-kambala-sovannâ, rūpikâ, manî, veluriyâ,
 phalîkâ, kamsa-kâcâ ca, tipu-sîsañ ca, tambakâ, |
 gâvî, yânam, gulâno ca, purisayutta-sivikâ,
 sayanâni, mahâcammâ, gocammehî ca pâpako, |
 gihinam, cammabaddhehî, pavisanti, gulâyano,
 Mahâkaccâyano Sono saren' atthakavaggikam |
 upasampadam pañcaganam ganamganâ dhuvasinâ
 cammattharanânuññâsî na tâva gananûpagam
 adâs' ime pañca Sonattherassa nâyako 'ti.

MAHĀVAGGA.

VI

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapindikassa ārāme tena kho pana samayena bhikkhūnam sārādikena ābādhena phutthānam yāgu pi pītā uggacchatī bhattam pi bhuttam uggacchatī, te tena kīsā honti lūkhā dubbannā uppanduppandukajātā dhammanisanthatagattā addasa kho bhagavā te bhikkhū kīse lūkhe dubbanne uppanduppandukajāte dhammanisanthatagatte, disvāna āyasmantam Ānandam āmantesī . kim nu kho Ānanda etarahi bhikkhū kīsā lūkhā . . dhammanisanthatagattā 'ti etarahi bhante bhikkhūnam sārādikena ābādhena phutthānam yāgu pi pītā uggacchatī bhattam pi bhuttam uggacchatī, te tena kīsā lūkhā dubbannā uppanduppandukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivitatko udapādi etarahi kho bhikkhūnam sārādikena ābādhena phutthānam — la — dhammanisanthatagattā kim nu kho aham bhikkhūnam bhesajjam anujāneyyam, yam bhesajjañi c' eva assa bhesajjasammatañi ca lokassa āhārattañi ca phareyya na ca olāriko āhāro paññāyeyyā 'ti atha kho bhagavato etad ahoṣi : imāni kho pañca bhesajjāni seyyath' idam sappi navaṇītam telam madhu phāṇītam bhesajjāni c' eva bhesajjasammatañi ca lokassa āhārattañi ca pharanti na ca olāriko āhāro paññāyati yam nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyanhasamayam paṭisallānā vutthito etasmim nidāne dhammikatham katvā bhikkhū āmantesī idha mayham bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayham bhikkhave etad ahoṣi . imāni kho pañca bhe-

sajjāni — la — yam nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti || 3 || tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākātikāni lūkhāni bhojanāni tāni pi na cchādentī, pag eva senesikāni te tena c' eva sārādikena ābādhena phutthā iminā ca bhattācchanda-kena tadubhayena bhīyyosomattāya kīsā honti lūkhā dubbannā uppanduppandukajātā dhamanisanthata-gattā addasa kho bhagavā te bhikkhū bhīyyosomattāya — la — dhamanisanthata-gatte, disvāna āyasmantam Ānandam āmantesī. kim nu kho Ānanda etarahi bhikkhū bhīyyosomattāya kīsā — la — dhamanisanthata-gattā 'ti || 4 || etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhīyyosomattāya kīsā lūkhā dubbannā uppanduppandukajātā dhamanisanthata-gattā 'ti atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmantesī anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti || 5 || 1 ||

tena kho pana samayena gilānānam bhikkhūnam vasehi bhesajjehi attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vasāni bhesajjāni acchavasam macchavasam susukāvasam sūkaravasam gadrabhavasam kāle paṭiggahitam kāle nīpakkam kāle samsattham telaparibhogena paribhuñjitum || 1 || vikāle ce bhikkhave paṭiggahitam, vikāle nīpakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti tinnam dukkatānam kāle ce bhikkhave paṭiggahitam, vikāle nīpakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dvinnam dukkatānam kāle ce bhikkhave paṭiggahitam, kāle nīpakkam, vikāle samsattham, tam ce paribhuñjeyya, āpatti dukkatassa. kāle ce bhikkhave paṭiggahitam, kāle nīpakkam, kāle samsattham, tam ce paribhuñjeyya, anāpattitī || 2 || 2 ||

tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi attho hoti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave mûlāni bhesajjāni haliddam sūgi-
veram vacam vacattham ativisam katukarohinim usīram
bhaddamuttakam yāni vā pan' aññāni pi atthi mûlāni bhe-
sajjāni, n' eva khādaniye khādaniyattam pharanti, na bho-
janiye bhojaniyattam pharanti, tāni patiggahetvā yāvajīvam
pariharitum, satī paccaye paribhuñjitum asatī paccaye pa-
ribhuñjantassa āpatti dukkatassā 'tī ||1|| tena kho pana
samayena gūlānānam bhikkhūnam mûlehi bhesajjehi pītthehi
attho hoti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave nisadam nisadapotaṇ tī ||2||3||

tena kho pana samayena gūlānānam bhikkhūnam kasāvehi
bhesajjehi attho hoti bhagavato etam attham ārocesum.
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvam
kuṭajak pakkavak nattamālak. yāni vā pan' aññāni pi atthi
kasāvabhesajjāni, n' eva khādaniye khādaniyattam pharanti
na bhojaniye bhojaniyattam pharanti, tāni patiggahetvā yā-
vajīvam pariharitum, satī paccaye paribhuñjitum. asatī
paccaye paribhuñjantassa āpatti dukkatassā 'tī ||1||4||

tena kho pana samayena gūlānānam bhikkhūnam pannehi
bhesajjehi attho hoti. bhagavato etam attham ārocesum
anujānāmi bhikkhave pannāni bhesajjāni nimbapannam
kuṭajap patolap sulasip kappāsikap yāni vā pan' aññāni
pi atthi pannāni bhesajjāni, n' eva khādaniye khādaniyattam
pharanti na bhojaniye bhojaniyattam pharanti — la —.
||1||5||

tena kho pana samayena gūlānānam bhikkhūnam phalehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni
bhesajjāni vīlaṅgaṃ pippalam maricam haritakam vibhīta-
kam āmalakam goṭhaphalam yāni vā pan' aññāni pi atthi
phalāni bhesajjāni, n' eva khādaniye khādaniyattam pha-
ranti, na bhojaniye bhojaniyattam pharanti — la —. ||1||6||

tena kho pana samayena gūlānānam bhikkhūnam jatūhi
bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni
bhesajjāni hīṅgu hīṅgujatu hīṅguspāṭikam takam takapattim

takapannim sajjulasam yāni vā pan' aññāni pi atthi jatūni
bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —
||1||7||

tena kho pana samayena gilānānam bhikkhūnam lonehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave lonāni
bhesajjāni sāmuddam kālalonam sindhavam ubbhīdam bilam
yāni vā pan' aññāni pi atthi lonāni bhesajjāni, n' eva khā-
daniye khādaniyattam pharanti, na bhojaniye bhojaniyattam
pharanti, tāni patiggahetvā yāvajīvam pariḥaritam, satī pa-
ccaye paribhuñjitum asatī paccaye paribhuñjantassa āpatti
dukkatassā 'ti. ||1||8||

tena kho pana samayena āyasmato Ānandassa upajjhā-
yassa āyasmato Belatṭhasāsassa thullakacchābādho hoti
tassa lasikāya cīvarāni kāye lagganti tāni bhikkhū uda-
kena temetvā-temetvā apakaddhanti addasa kho bhagavā
senāsanacārikam āhindanto te bhikkhū tāni cīvarāni uda-
kena temetvā-temetvā apakaddhante, disvāna yena te bhī-
kkhū ten' upasamkamī, upasamkamitvā te bhikkhū etad
avoca : kim imassa bhikkhave bhikkhuno ābādho 'ti imassa
bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye
lagganti, tāni mayam udakena temetvā-temetvā apakaddhā-
mā 'ti ||1|| atha kho bhagavā etasmim nīdāne dhammī-
katham katvā bhikkhū āmantesi anujānāmi bhikkhave
yassa kandu vā pilakā vā assāvo vā thullakacchā vā ābādho
kāyo vā duggandho, cunnāni bhesajjāni, agilānassa cha-
kanam mattikam rajananipakkam. anujānāmi bhikkhave
udukkhalam musalan ti ||2||9||

tena kho pana samayena gilānānam bhikkhūnam cunnehi
bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave
cuṇṇacālanin ti. sanhehi attho hoti anujānāmi bhikkhave
dussacālanin ti ||1|| tena kho pana samayena aññatarassa
bhikkhuno amanussikābādho hoti. taṃ ācāryupajjhāyā
upaṭṭhahantā nāsakkhimsu ārogaṃ kātum. so sūkarasūnam
gantvā āmakamamsaṃ khādī āmakalohitam pīvi, tassa so
amanussikābādho paṭippassambhī. bhagavato etam atthaṃ

ārocesum. anujānāmi bhikkhave amanussakābādhe āmakamamsam āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhurogābādho hoti. tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti addasa kho bhagavā senāsana-cārikam āhindanto te bhikkhū tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkamī, upasamkamitvā te bhikkhū etad avoca kim imassa bhikkhave bhikkhuno ābādho 'ti. ||1|| imassa bhante āyasmato cakkhurogābādho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti atha kho bhagavā etasmim nidāne dhammīkatham katvā bhikkhū āmantesi anujānāmi bhikkhave añjanam kālañjanam rasañjanam sotañjanam gerukam kapallan ti añjanupapisanehi attho hoti — gha — anujānāmi bhikkhave candanam tagaram kālānusāriyam tālīsam bhaddamuttakan ti ||2||11||

tena kho pana samayena bhikkhū pitthāni añjanāni thāli-kesu pi sarāvakesu pi nikkhipanti tinacunnehi pi pamsukehi pi okīriyanti — gha — anujānāmi bhikkhave añjanan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjanīyo dhārenti sovannamayam rūpiyamayaṃ manussā ujjhāyanti khīyanti vipācenti. seyyathāpi gihī kāmabhogino 'ti bhagavato etam attham ārocesum. na bhikkhave uccāvacā añjanī dhāretabbā. yo dhāreyya, āpatti dukkatassa anujānāmi bhikkhave atthamayam dantamayam visānamayam nalamayam velumayam katthamayam jatumayam phalamayam lohamayam saṅkhanābhimayan ti ||1|| tena kho pana samayena añjanī apārutā honti. tinacunnehi pi pamsukehi pi okīriyanti — la — anujānāmi bhikkhave apīdhānan ti apīdhānam nīpatati. anujānāmi bhikkhave suttakena bandhītvā añjanīyā bandhītun ti. añjanī nīpatati. anujānāmi bhikkhave suttakena sībbetun ti. ||2|| tena kho pana samayena bhikkhū aṅguliyā añjanti. akkhīni dukkhāni honti — la — anujānāmi bhikkhave añjanisālākan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjanisālākāyo dhārenti sovannamayam rūpiyamayaṃ ma-

nussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhogino 'ti — la — na bhikkhave uccāvacā añjanisālākā dhāretabbā yo dhāreyya, āpatti dukkatassa anujānāmi bhikkhave aṭṭhimayam — la — sañkhanābhīmayan ti ||3|| tena kho pana samayena añjanisālākā bhūmiyam patitā pharusā hoti — la — anujānāmi bhikkhave salākodhāniyan ti. tena kho pana samayena bhikkhū añjanim pi añjanisālākam pi hatthena pariharanti — la — anujānāmi bhikkhave añjanithavikan ti. amsabandhako na hoti — la — anujānāmi bhikkhave amsabandhakam bandhanasuttakan ti. ||4||12||

tena kho pana samayena āyasmato Pilindavacchassa sīsābhitāpo hoti — la — anujānāmi bhikkhave muddhani telakan ti. na kkhamaniyo hoti — la — anujānāmi bhikkhave natthukamman ti. natthu galatī — la — anujānāmi bhikkhave natthukaranin ti tena kho pana samayena chabbaggiyā bhikkhū uccāvacā natthukaraniyo dhārenti sovannamayam rūpiyamayam manussā ujjhāyanti khīyanti vipācenti. seyyathāpi gihī kāmabhogino 'ti. na bhikkhave uccāvacā natthukarani dhāretabbā yo dhāreyya, āpatti dukkatassa. anujānāmi bhikkhave aṭṭhimayam — la — sañkhanābhīmayan ti. ||1|| natthum vīsamam āsūcantī. anujānāmi bhikkhave yamakanatthukaranin ti. na kkhamaniyo hoti. anujānāmi bhikkhave dhūmam pātun ti. taññeva vattim ālīpetvā pivanti. kantham dahatī — la — anujānāmi bhikkhave dhūmanettan ti tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni dhūmanettāni dhārenti . . . (comp. § 1) . . . sañkhanābhīmayan ti. tena kho pana samayena dhūmanettāni apārutāni honti, pānakā pavīsanti — la — anujānāmi bhikkhave apīdhānan ti tena kho pana samayena bhikkhū dhūmanettāni hatthena pariharanti anujānāmi bhikkhave dhūmanettathavikan ti. ekato għamsiyanti — la — anujānāmi bhikkhave yamakathavikan ti amsabandhako na hoti — la — anujānāmi bhikkhave amsabandhakam bandhanasuttakan ti. ||2||13||

tena kho pana samayena āyasmato Pilindavacchassa

vātābādho hoti. vejjā evam āhamsu telam pacitabban ti. anujānāmi bhikkhave telapākaṇ ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti anujānāmi bhikkhave telapāke majjam pakkhipitun ti tena kho pana samayena chabbaggiyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti na bhikkhave atipakkhittamajjam telam pātabbam yo piveyya, yathā dhammo kāretabbo anujānāmi bhikkhave yasmim telapāke majjassa na vanno na gandho na raso paññāyati, evarūpam majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnam bahum atipakkhittamajjam telam pakkam hoti. atha kho bhikkhūnam etad ahoṣi katham nu kho atipakkhittamajje tele patipajjitabban ti anujānāmi bhikkhave abbhaññajanam adhiṭṭhātun ti tena kho pana samayena āyasmato Pīlindavacchassa bahutaram telam pakkam hoti, telabhājanam na samvijjati anujānāmi bhikkhave tīni tumbāni lohatumbam kaṭṭhatumbam phalatumban ti ||2|| tena kho pana samayena āyasmato Pīlindavacchassa aṅgavāto hoti anujānāmi bhikkhave sedakamman ti na kkhamanīyo hoti anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti anujānāmi bhikkhave bhaṅgodakan ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakotthakan ti ||3|| tena kho pana samayena āyasmato Pīlindavacchassa pabbavāto hoti anujānāmi bhikkhave lohitaṃ mocetun ti na kkhamanīyo hoti. anujānāmi bhikkhave lohitaṃ mocetvā visānena gahetun ti tena kho pana samayena āyasmato Pīlindavacchassa pādā phālitaṃ honti anujānāmi bhikkhave pādabbhaññajanāni ti na kkhamanīyo hoti anujānāmi bhikkhave pajjam abhisamkharitun ti tena kho pana samayena aññatarassa bhikkhuno gandābādho hoti. anujānāmi bhikkhave satthakamman kasāvodakena attho hoti anujānāmi bhikkhave kasāvodakan ti tilakakkena attho hoti anujānāmi bhikkhave tilakakkan ti ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vanabandhanacolena attho hoti. anujānāmi bhikkhave vanabandhanacolan ti. vano kanduvati. anujānāmi bhikkhave sāsapakuṭṭhena phositun ti. vaṇo kilujjitha.

anujānāmi bhikkhave dhūmam kātun ti. vanamamsam
 vuṭṭhāti. anujānāmi bhikkhave lonasakkharikāya
 chinditun ti vano na rūhati. anujānāmi bhikkhave va-
 natelan ti telam galati bhagavato etam attham āroce-
 sum anujānāmi bhikkhave vikāsikam sabbam vanapati-
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahinā dattho hoti bhagavato etam attham ārocesum anu-
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūtham
 muttam chārikam mattikan ti. atha kho bhikkhūnam etad
 ahosi appaṭiggahitāni nu kho udāhu paṭiggahetabbānīti
 bhagavato etam attham ārocesum anujānāmi bhikkhave
 satī kappiyakārake paṭiggahāpetum, asatī kappiyakārake
 sāmam gahetvā paribhuñjitun ti tena kho pana samayena
 aññatarena bhikkhunā visam pītam hoti anujānāmi bhi-
 kkhhave gūtham pāyetun ti atha kho bhikkhūnam etad
 ahosi appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.
 anujānāmi bhikkhave yam karonto paṭigganhāti sv eva
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti anujānāmi bhikkhave sītālolim pāyetun ti
 tena kho pana samayena aññataro bhikkhu dutthagahaniko
 hoti. anujānāmi bhikkhave āmisakhāram pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno panduro-
 gābādho hoti. anujānāmi bhikkhave muttāharītakam
 pāyetun ti tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti anujānāmi bhikkhave gandhālepam
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannakāyo hoti anujānāmi bhikkhave virecanam pātun
 ti acchakaññiyā attho hoti anujānāmi bhikkhave accha-
 kaññikan ti akatayūsenā attho hoti anujānāmi bhi-
 kkhhave akatayūsan ti katākatena attho hoti. anujānāmi
 bhikkhave kaṭākatan ti. paṭicchādanīyena attho hoti.
 anujānāmi bhikkhave paṭicchādanīyan ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rājā-
 gahe pabbhāram sodhāpeti lenam kattukāmo. atha kho
 rājā Māgadho Senīyo Bimbisāro yenāyasmā Pilinda-
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantam Pilin-

davaccham abhivâdetvâ ekamantam nisîdi. ekamantam nisînno kho râjâ Mâgadho Seniyo Bimbisâro âyasmantam Pilindavaccham etad avoca kim bhante thero kârâpetîti. pabbhâram mahârâja sodhâpemi lenam kattukâmo 'ti. attho bhante ayyassa ârâmikenâ 'ti na kho mahârâja bhagavatâ ârâmiko anuññâto 'ti tena hi bhante bhagavantam paṭipucchitvâ mama âroceyyâthâ 'ti evam mahârâjâ 'ti kho âyasmâ Pilindavaccho rañño Mâgadhassa Seniyassa Bimbisârassa paccassosi. ||1|| atha kho âyasmâ Pilindavaccho râjânâ Mâgadhâ Seniyam Bimbisâram dhammîyâ kathâya sandassesi samâdapesi samuttejesi sampahamsesi. atha kho râjâ Mâgadho Seniyo Bimbisâro âyasmatâ Pilindavacchena dhammîyâ kathâya sandassito samâdapito samuttejito sampahamsito utthâyâsanâ âyasmantam Pilindavaccham abhivâdetvâ padakkhinam katvâ pakkâmi. atha kho âyasmâ Pilindavaccho bhagavato santike dûtam pâhesi râjâ bhante Mâgadho Seniyo Bimbisâro ârâmikam dâtukâmo. katham nu kho bhante patipajjtabban ti. atha kho bhagavâ etasmim nîdâne dhammikatham katvâ bhikkhû âmantesi. anujânâmi bhikkhave ârâmikan ti ||2|| dutiyam pi kho râjâ Mâgadho Seniyo Bimbisâro yenâyasmâ Pilindavaccho ten' upasamkamî, upasamkamitvâ âyasmantam Pilindavaccham abhivâdetvâ ekamantam nisîdi ekamantam nisînno kho râjâ Mâgadho Seniyo Bimbisâro âyasmantam Pilindavaccham etad avoca anuññâto bhante bhagavatâ ârâmiko 'ti evam mahârâjâ 'ti tena hi bhante ayyassa ârâmikam dammîti atha kho râjâ Mâgadho Seniyo Bimbisâro âyasmato Pilindavacchassa ârâmikam patisunitvâ vissaritvâ cirena satim patilabbhitvâ aññataram sabbatthakam mahâmatam âmantesi yo mayâ bhane ayyassa ârâmiko patissuto dinno so ârâmiko 'ti. na kho deva ayyassa ârâmiko dinno 'ti. kîvaciram nu kho bhane ito hitam hotîti ||3|| atha kho so mahâmatto rattiyo viganetvâ râjânâ Mâgadhâ Seniyam Bimbisâram etad avoca. pañca deva rattisatâni. tena hi bhane ayyassa pañca ârâmikasatâni dethâ 'ti. evam devâ 'ti kho so mahâmatto rañño Mâgadhassa Seniyassa Bimbisârassa patisunitvâ âyasmato Pilindavacchassa pañca ârâmikasatâni pādâsi, pāṭiyekko gâmo nivasi. Ârâmikagâmo 'ti pi nam

âhamsu, Pilindagâmo 'ti pi nam âhamsu. tena kho pana samayena âyasmâ Pilindavaccho tasmim gâmake kulûpako hoti atha kho âyasmâ Pilindavaccho pubbanhasamayam nivâsetvâ pattacivaram âdâya Pilindagâmam pindâya pâvısı. ||4|| tena kho pana samayena tasmim gâmake ussavo hoti, dârikâ alamkatâ mālākītâ kilanti. atha kho âyasmâ Pilindavaccho Pilindagâmake sapadânam pindâya caramâno yena aññatarassa ârâmikassa nivesanam ten' upasamkamı, upasamkamıtvâ paññatte âsane nisıdı tena kho pana samayena tassâ ârâmikıniyâ dhıtâ aññe dârake alamkate mālākıte passıtvâ rodattı mâlam me detha, alamkâram me dethâ 'ti atha kho âyasmâ Pilindavaccho tam ârâmikınım etad avoca kissâyam dâııkâ rodattı ayam bhante dârikâ aññe dârake alamkate mālākıte passıtvâ rodattı mâlam me detha, alamkâram me dethâ 'ti. kuto amhâkam duggatânam mâlâ, kuto alamkâro 'ti ||5|| atha kho âyasmâ Pilindavaccho aññataram tınandupakam gahetvâ tam ârâmikınım etad avoca hand' imam tınandupakam tassâ dâııkâya sıse patımuñcâ 'ti. atha kho sâ ârâmikını tam tınandupakam gahetvâ tassâ dârikâya sıse patımuñcı. sâ ahosı suvannamâlâ abhirûpâ dassanıyâ pásâdikâ, n' atthı tâdisâ rañño pi antepure suvannamâlâ. manussâ rañño Mâgadhassa Senıyassa Bimbısârassa ârocesum amukassa deva ârâmikassa ghare suvannamâlâ abhirûpâ dassanıyâ pásâdikâ, n' atthı tâdisâ devassa pi antepure suvannamâlâ kuto tassa duggatassa. nissamsayam corıkâya âbhatâ 'ti. atha kho râjâ Mâgadho Senıyo Bimbısâro tam ârâmikakulam bandhâpesı. ||6|| dutıyam pi kho âyasmâ Pilindavaccho pubbanhasamayam nivâsetvâ pattacivaram âdâya Pilindagâmam pindâya pâvısı Pilindagâmake sapadânam pindâya caramâno yena tassa ârâmikassa nivesanam ten' upasamkamı, upasamkamıtvâ pañvıssake pucchı kaham imam ârâmikakulam gatan tı etıssâ bhante suvannamâlâya kâranâ raññâ bandhâpıtan tı atha kho âyasmâ Pilindavaccho yena rañño Mâgadhassa Senıyassa Bimbısârassa nivesanam ten' upasamkamı, upasamkamıtvâ paññatte âsane nisıdı. atha kho râjâ Mâgadho Senıyo Bimbısâro yenâyasmâ Pilindavaccho ten' upasamkamı, upasamkamıtvâ âyasmantam Pilindavaccham abhıvâdetvâ ekamantam nisıdı. ekamantam nısınnam-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge gulakaranam okkamitvā gule pittham pi chārikam pi pakkhipante, disvāna akappiyo gulo sāmiso, na kappati gulo vikāle paribhuñjitun ti kukkuccāyanto sapariso gulam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi gulam na paribhuñjanti. bhagavato etam attham ārocesum. kimatthiyā bhikkhave gule pittham pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya gule pittham pi chārikam pi pakkhipanti so ca gulo tv eva samkham gacchati, anujānāmi bhikkhave yathāsukham gulam paribhuñjitun ti ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggam jātam, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapariso muggam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggam na paribhuñjanti. bhagavato etam attham ārocesum sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukham muggam paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so lonasovīrakam apāyi, tassa so udaravātābādho patippassambhi. bhagavato etam attham ārocesum. anujānāmi bhikkhave gulānassa lonasovīrakam, agulānassa udakasambhinnam pānaparibhogena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasar tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe tena kho pana samayena bhagavato udaravātābādho hoti atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekatulāya yāgyā phāsu hotīti sāmam tīlam pi taṇḍulam pi muggam pi paññāpetvā anto vāsetvā anto sāmam pacitvā bhagavato upanāmesu pivatu bhagavā tekatulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anattasamhitam, anattasamhite setu-ghāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū patipucchanti, dhammam vā desessāma, sāvakanāma vā sikkhāpadam paññāpessāmā 'ti atha kho bhagavā āyas-

mantam Ânandam âmantesi : kut' âyam Ânanda yâgû 'ti.
 atha kho âyasmâ Ânando bhagavato etam attham ârocesu.
 ||2|| vîgarahî buddho bhagavâ ananucchaviyam Ânanda
 ananulomikam appatirûpam assâmanakam akappiyam aka-
 ranîyam katham hî nâma tvam Ânanda evarûpâya bâhullâya
 cetessasi. yad api Ânanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sâmam
 pakkam tad api akappiyam n' etam Ânanda appasannânam
 vâ pasâdâya vîgarahitvâ dhammikatham katvâ bhikkhû
 âmantesi . na bhikkhave anto vuttham anto pakkam
 sâmam pakkam paribhuñjatabbam yo paribhuñjeyya,
 âpatti dukkatassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sâmam pakkam, tañ ce paribhuñjeyya, âpatti tinnam
 dukkatânam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, âpatti dvinnam
 dukkatânam. anto ce bhikkhave vuttham bahi pakkam
 sâmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-
 tânam. ||4|| bahi ce bhikkhave vuttham anto pakkam
 sâmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-
 tânam anto ce bhikkhave vuttham bahi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, âpatti dukkatassa bahi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, âpatti dukkatassa. bahi ce bhikkhave vu-
 ttham bahi pakkam sâmam pakkam, tañ ce paribhuñjeyya,
 âpatti dukkatassa bahi ce bhikkhave vuttham bahi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anâpattitî ||5|| tena
 kho pana samayena bhikkhû bhagavatâ sâmappâko pati-
 kkhitto 'ti punapâke kukkucâyanti. bhagavato etam attham
 ârocesum anujânâmi bhikkhave punapâkam pacitun ti.
 ||6|| tena kho pana samayena Râjagaham dubbhikkham ho-
 ti. manussâ lonam pi telam pi tandulam pi khâdanîyam pi
 ârâmam âharanti, tâni bhikkhû bahi vâsentî, ukkapindakâpi
 khâdanti corâpi haranti bhagavato etam attham ârocesum.
 anujânâmi bhikkhave anto vâsetun ti anto vâsetvâ bahi
 pâcentî, damakâ parivârentî. bhikkhû avissatthâ pari-
 bhuñjanti bhagavato etam attham ârocesum. anujânâmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakârakâ
 bahutaram haranti, appataram bhikkhûnam dentî. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmam pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmam pakkam ti ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassam vutthā Rājagaham gacchantā bhagavantam dassanāya antarā magge na labhimsu lūkhassa vā panītassa vā bhojanassa yāvadattham pārīpūrī, bahuñ ca phalakhādānyam ahosi, kappiyakārako ca na ahosi atha kho te bhikkhū kilantarūpā yena Rājagaham Veluvanam Kalandakanivāpo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdīmsu ācīnam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum atha kho bhagavā te bhikkhū etad avoca. kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci 'ttha appakīlamathena addhānam āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti ||8|| khamanīyam bhagavā, idha mayam bhante Kāsīsu vassam vutthā Rājagaham āgacchantā bhagavantam dassanāya antarā magge na labhimhā lūkhassa vā panītassa vā bhojanassa yāvadattham pārīpūrī, bahuñ ca phalakhādānyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'ti atha kho bhagavā etasmim nidāne dhammīkatham katvā bhikkhū āmantesi anujānāmi bhikkhave yattha phalakhādānyam passatī kappiyakārako ca na hotī, sāmam gahetvā haritvā kappiyakārakam passitvā bhūmīyam nikkhīpitvā patiggahāpetvā paribhūñjitum anujānāmi bhikkhave uggahitā paṭiggahitū ti ||9||17||

tena kho pana samayena aññatarassa brāhmanassa navā ca tilā navañ ca madhum uppannā honti. atha kho tassa brāhmanassa etad ahosi yam nūnāham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyan ti atha kho so brāhmano yena bhagavā ten' upasamkamī, upasamkamitvā bhagavatā saddhim sammodī sammodanīyam katham sārānīyam vītisāretvā ekamantam atthāsi, ekamantam tīto kho so brāhmano bhagavantam etad avoca: adhivāsetu me bhante bhavaṃ Gotamo svātānāya bhāttam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuñhi-

bhāvena. atha kho so brāhmano bhagavato adhivāsanam viditvā pakkāmi ||1|| atha kho so brāhmano tassā rattiyā accayena panītam khādaniyam bhojaniyam patiyādāpetvā bhagavato kālam ārocāpesi. kālo bho Gotama, nitthitam bhaddan ti atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena tassa brāhmanassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. atha kho so brāhmano buddhapamukham bhikkhusamgham panītena khādaniyena bhojaniyena sahattā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdi ekamantam nisinnam kho tam brāhmanam bhagavā dhammīyā kathāya sandassetvā samādāpetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. ||2|| atha kho tassa brāhmanassa acirapakkantassa bhagavato etad aho si yesam kho mayā atthāya buddhapamukho bhikkhusamgho nimantito nave ca tile navañ ca madhum dassāmīti, te mayā pamutthā dātum yam nūnāham nave ca tile navañ ca madhum kolambehī ca ghatehī ca ārāman harāpeyyan ti. atha kho so brāhmano nave ca tile navañ ca madhum kolambehī ca ghatehī ca ārāman āharāpetvā yena bhagavā ten' upasamkamī, upasamkamitvā ekamantam atthāsi, ekamantam tthito kho so brāhmano bhagavantam etad avoca ||3|| yesam kho mayā bho Gotama atthāya buddhapamukho bhikkhusamgho nimantito nave ca tile navañ ca madhum dassāmīti, te mayā pamutthā dātum. patiganhātu me bhavam Gotamo nave ca tile navañ ca madhun ti. tena hi brāhmana bhikkhūnam dehīti tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisamkhāpi patikkhipanti, sabbo ca samgho pavārito hoti, bhikkhū kukkucāyantā na patiganhanti. paṭiganhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nīhatam bhuttāvinā pavāritena anāritam paribhuñjitun ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa upatthākakulam samghass' atthāya khādaniyam pāhesi ayyassa Upanandassa dassetvā samghassa dātabban ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmam pindāya pavittho hoti. atha kho te manussā ārāmaṃ gantvā bhikkhū pucchimsu. khaṃ bhante ayyo Upanando 'ti esāvuso āyasmā Upanando Sakyaputto gāmam pindāya pavittho 'ti idam bhante khādānīyaṃ ayyassa Upanandassa dassetvā saṃghassa dātabban ti bhagavato etaṃ atthaṃ ārocesuṃ tena hi bhikkhave paṭiggahe tvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattaṃ kulāni paṇḍitānāṃ divā āgacchi tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantaṃ na paṭigāhanti paṭigāhatha bhikkhave pari-bhuñjatha anujānāmi bhikkhave purebhattaṃ paṭiggahitaṃ bhuttāvinā pavāritena anāpattiṃ paribhuñjitun ti. ||2||19||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad avasari. tatra sudam bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa kāyaḍāhābādho hoti. atha kho āyasmā Mahāmoggallāno yena āyasmā Sāriputto ten' upasamkamī, upasamkamitvā āyasmantaṃ Sāriputtaṃ etaḍ avoca pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu hotīti. bhisehi ca me āvuso mulālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammāññitaṃ vā bhāvaṃ pasāreyya pasāritaṃ vā bhāvaṃ sammāññeyya, evaṃ eva Jetavane antarahito Mandākinīyā pokkharānyā tīre pāturaḥosi. ||1|| addasa kho aññataro nāgo āyasmantaṃ Mahāmoggallānaṃ dūrato 'va āgacchantam, disvāna āyasmantaṃ Mahāmoggallānaṃ etaḍ avoca etu kho bhante ayyo Mahāmoggallāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammiti bhisehi ca me āvuso attho mulālikāhi cā 'ti. atha kho so nāgo aññataram nāgaṃ ānāpesi tena hi bhante ayyassa bhise ca mulālikāyo ca yāva atthaṃ dehīti. atha kho so nāgo Mandākinīyaṃ pokkharāni ogaḍetvā soḍḍāya bhisañ ca mulālī ca abbāhūtva suvi-

kkhālitam vikkhāletvā bhaṇḍikam bandhitvā yenāyasmā Mahāmoggaḷlāno ten' upasamkamī. || 2 || atha kho āyasmā Mahāmoggaḷlāno seyyathāpi nāma balavā puriso sammīṇijitam vā bhāham pasāreyya pasāritam vā bhāham sammīṇijeyya, evam eva Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi atha kho so nāgo āyasmato Mahāmoggaḷlānassa bhise ca mulālikāyo ca patiggahāpetvā Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi atha kho āyasmā Mahāmoggaḷlāno āyasmato Sāriputtassa bhise ca mulālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca mulālikāyo ca paribhuttassa kāyadāhābādho paṭippassambhī. bahū bhisā ca mulālikāyo ca avasitthā honti || 3 || tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti patisamkhāpi patikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantā na patiganhanti patiganhatha bhikkhave paribhuñjatha anujānāmi bhikkhave vanattham pokkharattham bhuttāvinā pavāritena anātirittam paribhuñjitun ti. || 4 || 20 ||

tena kho pana samayena Sāvattṭhiyam bahum phalakhādānīyam ussannam hoti kappiyakārako ca na hoti. bhikkhū kukkucāyantā phalam na paribhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave abījam nibbatta-bījam akatakappam phalam paribhuñjitun ti. || 1 || 21 ||

atha kho bhagavā Sāvattṭhiyam yathābhūrantam viharitvā yena Rājagaham tena cārikam pakkāmi anupubbenā cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalanda-kanivāpe tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāśagotto vejjo satthakammam karoti atha kho bhagavā senāsanacārikam āhindanto yena tassa bhikkhuno vihāro ten' upasamkamī || 1 || addasa kho Ākāśagotto vejjo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca ' āgacchatu bhavaṃ Gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamam khv āyam moghapuri-
so uppandeti ti tunhībhūto 'va patinivattitvā etasmim nidāne
etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū
patipucchi atthi kira bhikkhave amukasmim vihāre bhikkhu
gilāno 'ti. atthi bhagavā 'ti kim tassa bhikkhave bhikkhuno
ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-
sagotto vejjo satthakammam karotīti ||2|| vīgarahī buddho
bhagavā ananucchaviyam bhikkhave tassa moghapurisassa
ananulomikam appatirūpam assāmanakam akappiyam aka-
ranīyam katham hi nāma so bhikkhave moghapuriso
sambādhe satthakammam kārāpessatīti sambādhe bhikkha-
ve sukhumā chavi, duropayo vano, dupparihāram sattham
n' etam bhikkhave appasannānam vā pasādāya vīgara-
hītvā dhammikatham katvā bhikkhū āmantesi na bhi-
kkhave sambādhe satthakammam kārāpetabbam. yo
kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana
samayena chabbaggiyā bhikkhū bhagavatā sattha-
kammam patikkhittan ti vatthikammam kārāpentī ye
te bhikkhū appicchā te ujjhāyanti khīyanti vipācentī
katham hi nāma chabbaggiyā bhikkhū vatthikammam kārā-
pessantīti. atha kho te bhikkhū bhagavato etam attham
ārocesum saccam kira bhikkhave chabbaggiyā bhikkhū
vatthikammam kārāpentīti saccam bhagavā. vīgarahītvā
dhammikatham katvā bhikkhū āmantesi na bhikkhave
sambādhassa sāmantā dvaṅgulā satthakammam vā
vatthikammam vā kārāpetabbam. yo kārāpeyya, āpatti
thullaccayassā 'ti. ||4|| **22** ||

atha kho bhagavā Rājagahe yathābhirantam viharitvā
yena Bārānasī tena cārikam pakkāmi anupubbena cāri-
kam caramāno yena Bārānasī tad avasari. tatra sudam bha-
gavā Bārānasīyam viharati Isipatane migadāye tena
kho pana समयena Bārānasīyam Suppiyo ca upāsako
Suppiyā ca upāsikā ubhatopasannā honti dāyakā kārakā
samghupatthākā atha kho Suppiyā upāsikā ārāman gantvā
vihārena vihāram parivenena parivenam upasamkamitvā bhi-
kkhū pucchati ko bhante gilāno, kassa kim āhariyyatū
'ti. ||1|| tena kho pana समयena aññātarena bhikkhunā

virecanam pītam hoti. atha kho so bhikkhu Suppiyam upāsikam etad avoca mayā kho bhaginī virecanam pītam, attho me paticchādaniyenā 'ti suṭṭhu ayya āhariyissatīti gharam gantvā antevāsīm ānāpesi: gaccha bhane pavattamamsam jānāhīti evam ayye 'ti kho so puriso Suppiyāya upāsikāya patisunitvā kevalakappam Bārānasīm āhindanto na addasa pavattamamsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca n' atth' ayye pavattamamsam, māghāto ajjā 'ti ||2|| atha kho Suppiyāya upāsikāya etad ahosi. tassa kho gilānassa bhikkhuno paticchādaniyam alabhantassa ābādho vā abhivaddhissatī kālāmkiriyā vā bhavissatī, na kho me tam patirūpam yāham patisunitvā na harāpeyyam ti potthanikam gahetvā ūrumamsam ukkantitvā dāsīyā adāsi handa je imam mamsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca mam pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūrum vethetvā ovarakam pavasitvā mañcake nīpajjī ||3|| atha kho Suppiyo upāsako gharam gantvā dāsīm pucchī kaham Suppiyā 'ti esāyā ovarake nīpannā 'ti atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca kissa nīpannāsīti gilān' amhīti kin te ābādho 'ti atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyam vata bho abbhutam vata bho yāva saddhāyam Suppiyā pasannā, yatra hi nāma attano pi mamsāni pariccattāni, kim pana imāya aññam kiñci adeyyam bhavissatīti hattho udaggo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ||4|| ekamantam nisinnō kho Suppiyo upāsako bhagavantam etad avoca adhivāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti adhivāsesi bhagavā tunhībhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanam viditvā uttāyāsanaṃ bhagavantam abhivādetvā padakkhinam katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena panītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālāmarōcāpesi kālō bhante nitthitam bhattan ti. atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhū bhikkhusamghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi ekamantam thitā kho Suppiyam upāsakam bhagavā etad avoca. kham Suppiyā 'ti. gilānā bhagavā 'ti tena hi āgacchatū 'ti. na bhagavā ussahatīti. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vāno rūlo ahoṃ succavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvātā, yatra hi nāma saha dassanena bhagavato tāvamahā vāno rūlo bhavissati succavi lomajāto 'ti hatthā udaggā buddhapamukham bhikkhusamgham paññitena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānīm ekamantam nisīdīmsu atha kho bhagavā Suppiyam upāsakam Suppiyañi ca upāsikam dhammīyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. ||7|| atha kho bhagavā etasmim nīdāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū patipucchī ko bhikkhave Suppiyam upāsikam mamsam viññāpesīti. evam vutte so bhikkhu bhagavantam etad avoca aham kho bhante Suppiyam upāsikam mamsam viññāpesin ti. āharīyittha bhikkhū 'ti āharīyittha bhagavā 'ti paribhuñjītvam bhikkhū 'ti paribhuñjī' āham bhagavā 'ti pativekkhītvam bhikkhū 'ti. nāham bhagavā pativekkhin ti ||8|| vīgarahī buddho bhagavā. katham hi nāma tvam moghapurisa appatīvekkhitvā mamsam paribhuñjissasi manussamamsam kho tayā moghapurisa paribhutam. n' etam moghapurisa appasannānam vā pasādaya vīgarahitvā dhammikatham katvā bhikkhū āmantesi santi bhikkhave manussā saddhā pasannā, tehi attano pi mamsāni pariccattāni. na bhikkhave manussamamsam paribhuñjitabbam yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appatīvekkhitvā mamsam paribhuñjitabbam yo paribhuñjeyya, āpatti dukkaṭassā 'ti ||9|| tena kho pana samayena rañño hatthī ma-

ranti manussā dubbhikkhe hatthimamsam paribhuñjanti, bhikkhūnam pindāya carantānam hatthimamsam denti, bhikkhū hatthimamsam paribhuñjanti manussā ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā hatthimamsam paribhuñjissanti rājaṅgam hatthi, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum. na bhikkhave hatthimamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkatassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamamsam paribhuñjanti, bhikkhūnam pindāya carantānam assamamsam denti, bhikkhū assamamsam paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti. katham hi nāma samanā Sakyaputtiyā assamamsam paribhuñjissanti rājaṅgam assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum na bhikkhave assamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkatassā 'ti ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsam paribhuñjanti, bhikkhūnam pindāya carantānam sunakhamamsam denti, bhikkhū sunakhamamsam paribhuñjanti manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā sunakhamamsam paribhuñjissanti, jeguccho sunakho patikkūlo 'ti. bhagavato etam attham ārocesum. na bhikkhave sunakhamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkatassā 'ti ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsam paribhuñjanti, bhikkhūnam pindāya carantānam ahimamsam denti, bhikkhū ahimamsam paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti katham hi nāma samanā Sakyaputtiyā ahimamsam paribhuñjissanti, jeguccho ahi patikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tīto kho Supasso nāgarājā bhagavantam etad avoca santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū vihettheyum sādhu bhante ayyā ahimamsam na paribhuñjeyyuntī atha kho bhagavā Supassam nāgarājānam dhammiyā kathāya sandassesī — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nūdanē

dhammikatham katvā bhikkhū āmantesi na bhikkhave ahiṃamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkatassā 'ti ||13|| tena kho pana samayena luddakā sīham hantvā mamsam paribhuñjanti, bhikkhūnam pindāya carantānam sīhamamsam denti. bhikkhū sīhamamsam paribhuñjitvā araññe viharanti, sīhā sīhamamsagandhena bhikkhū paripātenti bhagavato etam attham ārocesum na bhikkhave sīhamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkatassā 'ti. ||14|| tena kho pana samayena luddakā vyaggham hantvā, dīpim hantvā, accham hantvā, taraccham hantvā mamsam paribhuñjanti, bhikkhūnam pindāya carantānam taracchamamsam denti. bhikkhū taracchamamsam paribhuñjitvā araññe viharanti, taracchā taracchamamsagandhena bhikkhū paripātenti. bhagavato etam attham ārocesum na bhikkhave taracchamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkatassā 'ti ||15|| **23**||

atha kho bhagavā Bārānasiyam yathābhirantam viharitvā yena Andhakavindam tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahum lonam pi telam pi tandulam pi khadaniyam pi sakatesu āropetvā buddhapamukhassa bhikkhusamghassa pitthito-pitthito anubaddhā honti yadā paṭipātim labhissāma tadā bhattam karissāma 'ti, pañcamattāni ca vighāsādasatāni atha kho bhagavā anupubbena cārikam caramāno yena Andhakavindam tad avasari. ||1|| atha kho aññatarassa brāhmanassa paṭipātim alabhattassa etad ahosi atītāni kho me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā paṭipātim labhissāmi tadā bhattam karissāmīti, na ca me paṭipāti labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yam nūnāham bhattaggaṃ olokeyyam, yam bhattaggaṃ na addasam tam paṭiyādeyyam ti. atha kho so brāhmano bhattaggaṃ olokento dve nāddasa yāguṇi ca madhugolakañ ca. ||2|| atha kho so brāhmano yenāyasmā Ānando ten' upasamkamī, upasamkamitvā āyasmantam Ānandaṃ etad avoca idha me bho Ānanda paṭipātim alabhantassa etad ahosi. atītāni kho

me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā patipātīm labhissāmi tadā bhattam karissāmīti, na ca me patipāti labbhati, ahañi c' amhi ekako, bahu ca me gharāvāsatto hāyati. yam nūnāham bhattaggam olokeyyam, yam bhattagge na addasam tam patiyādeyyan ti so kho aham bho Ānanda bhattaggam olokento dve na addasam yāguñ ca madhugolakañi ca sac' āham bho Ānanda patiyādeyyam yāguñ ca madhugolakañi ca, patiganheyya me bhavam Gotamo 'ti tena hi brāhmana bhagavantam pucchissāmīti ||3|| atha kho āyasmā Ānando bhagavato etam attham ārocesi tena h' Ānanda patiyādetū 'ti. tena hi brāhmana patiyādehīti atha kho so brāhmano tassā rattiyā accayena pahūtam yāguñ ca madhugolakañi ca patiyādāpetvā bhagavato upanāmesī. patiganhātu me bhavam Gotamo yāguñ ca madhugolakañi cā 'ti tena hi brāhmana bhikkhūnam dehīti bhikkhū kukkuccāyantā na patiganhanti. patiganhatha bhikkhave paribhuñjathā 'ti atha kho so brāhmano buddhapamukham bhikkhusamgham pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapānīm ekamantam nisīdi ||4|| ekamantam nisinnam kho tam brāhmanam bhagavā etad avoca das' ime brāhmana ānīsamsā yāguyā, katame dasa yagum dento āyum deti, vānam deti, sukham deti, bālam deti, patibhānam deti, yāgu pītā khudam patihanati, pipāsam vinodeti, vātam anulometi, vatthim sodheti, āmāvasesam pāceti. ime kho brāhmana dasānīsamsā yāguyā 'ti. ||5||

yo saññātānam paradattabhojinam kālana sakkaccam dadāti
yāgum

das' assa thānāni anuppavacchati āyūñi ca vannañi ca
sukham balañi ca,

patibhānam assa upājayati tato, khudam pipāsañi ca vyapaneti vātam,

sodheti vatthim, parināmeti bhattam. bhesajjam etam
sugatena vānītam |

tasmā hi yāgum alam eva dātum niccam manussena
sukhatthikena

dibbāni vā patthayatā sukhāni manussasobhāgyatam icchatā
vā 'ti. ||6||

atha kho bhagavā tam brāhmanam imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmanesi anujānāmi bhikkhave yāguṇi ca madhugolakaṇi cā 'ti. ||7||24||

assosum kho manussā bhagavatā kira yāgu anuññātā madhugolakaṇi cā 'ti te kālāssa' eva bhojjayāgum patiyādentī madhugolakaṇi ca. bhikkhū kālāssa' eva bhojjayāguyā dhātā madhugolakena ca bhattagge na cīttarūpam bhuñjanti tena kho pana samayena aññatarena tarunapasannena mahāmattenā svātānāya buddhapamukho bhikkhusamgho nīmantito hoti atha kho tassa tarunapasannassa mahāmattassa etad aho si · yam nūnāham addhatelasannam bhikkhusatānam addhatelasāni mamsapātīsātāni patiyādeyyam ekamekassa bhikkhuno ekamekam mamsapātīm upanāmeyyam ti ||1|| atha kho so tarunapasanno mahāmatto tassā rattiyā accayena paṇitam khādaniyam bhojaniyam patiyādāpetvā addhatelasāni ca mamsapātīsātāni bhagavato kalam ārocāpesi kalam bhante, nīthitam bhattam ti. atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena tassa tarunapasannassa mahāmattassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena ||2|| atha kho so tarunapasanno mahāmatto bhattagge bhikkhū parivisati bhikkhū evam āhamsu thokam āvuso dehi thokam āvuso dehīti. mā kho tumhe bhante ayam tarunapasanno mahāmatto 'ti thokam-thokam patiganhatha bahum me khādaniyam bhojaniyam patiyattam addhatelasāni ca mamsapātīsātāni, ekamekassa bhikkhuno ekamekam mamsapātīm upanāmessāmīti. patiganhatha bhante yāvadattam ti na kho mayam āvuso etamkāranā thokam-thokam patiganhāma, api ca mayam kālāssa' eva bhojjayāguyā dhātā madhugolakena ca, tena mayam thokam-thokam patiganhāmā 'ti ||3|| atha kho so tarunapasanno mahāmatto ujjhāyati khīyati vipāceti katham hi nāma bhaddantā mayā nīmantitā aññassa bhojjayāgum paribhuñjissanti, na cāham na paṭibalo yāvadattam dātum ti kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so tarunapasanno mahāmatto buddhapamukham bhikkhusamgham pa-

nītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdi ekamantam nisinnam kho tarunapasannam mahāmattam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi ||4|| atha kho tassa tarunapasannassa mahāmattassa acirapakkantassa bhagavato ahud eva kukkuccam ahu vippatisāro alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kim nu kho mayā bahum pasūtāmi puññaṃ vā apuññaṃ vā 'ti. atha kho so tarunapasanno mahāmatto yena bhagavā ten' upasamkamāmi, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnam kho so tarunapasanno mahāmatto bhagavantam etad avoca idha mayham bhante acirapakkantassa bhagavato ahud eva kukkuccam ahu vippatisāro alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kim nu kho mayā bahum pasūtāmi puññaṃ vā apuññaṃ vā 'ti. kim nu kho mayā bhante bahum pasūtāmi puññaṃ vā apuññaṃ vā 'ti. ||5|| yadaggena tayā āvuso svātanāya buddhapamukho bhikkhusamgho nīmantito, tadaggena te bahum puññaṃ pasūtāmi, yadaggena te ekamekena bhikkhūnaṃ ekamekaṃ sīttam patiggahitāmi, tadaggena te bahum puññaṃ pasūtāmi, saggā te āraddhā 'ti atha kho so tarunapasanno mahāmatto lābhā kira me, suladdham kira me, bahum kira mayā puññaṃ pasūtāmi, saggā kira me āraddhā 'ti hattho udaggo utthāyāsanaṃ bhagavantam abhivādetvā padakkhīnam katvā pakkāmi ||6|| atha kho bhagavā etasmim nīdāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchī saccam kira bhikkhave bhikkhū aññatra nīmantitā aññassa bhojjayāgum paribhuñjantīti. saccam bhagavā vīgarahī buddho bhagavā katham hi nāma te bhikkhave moghapurisaṃ aññatra nīmantitā aññassa bhojjayāgum paribhuñjissanti. n' etam bhikkhave appasannānam vā pasādaya. vīgarahitvā dhammikatham katvā bhikkhū āmante-

si na bhikkhave aññatra nimantitena aññassa bhoggayāgu paribhuñjitabbā. yo paribhuñjeyya, yathā-dhammo kâretabbo 'ti. ||7||25||

atha kho bhagavā Andhakavinde yathābhirantam viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena Belattho Kaccāno Rājagahā Andhakavindam addhānamaggapatipanno hoti pañcamattehi sakatasatehi sabbehi eva gulakumbhapûrehi. addasa kho bhagavā Belattham Kaccānam dūrato 'va āgacchantam, disvāna maggā okkamma aññatarasmim rukkhamûle nisīdi ||1|| atha kho Belattho Kaccāno yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tūhito kho Belattho Kaccāno bhagavantam etad avoca icchāmi aham bhante ekamekassa bhikkhuno ekamekam gulakumbham dātun ti tena hi tvam Kaccāna ekam yeva gulakumbham āharā 'ti. evam bhante 'ti kho Belattho Kaccāno bhagavato patisunitvā ekam yeva gulakumbham ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam etad avoca āhato bhante gulakumbho, kathāham bhante patipajjāmīti. tena hi tvam Kaccāna bhikkhūnam gulam dehīti. ||2|| evam bhante 'ti kho Belattho Kaccāno bhagavato patisunitvā bhikkhūnam gulam datvā bhagavantam etad avoca dinno bhante bhikkhūnam gulo bahu cāyam gulo avasittho, kathāham bhante patipajjāmīti. tena hi tvam Kaccāna bhikkhūnam gulam yāvadattham dehīti evam bhante 'ti kho Belattho Kaccāno bhagavato patisunitvā bhikkhūnam gulam yāvadattham datvā bhagavantam etad avoca dinno bhante bhikkhūnam gulo yāvadattho bahu cāyam gulo avasittho, kathāham bhante patipajjāmīti tena hi tvam Kaccāna bhikkhū gulehi santappēhīti. evam bhante 'ti kho Belattho Kaccāno bhagavato patisunitvā bhikkhū gulehi santappesi ekacce bhikkhū patte pi pūresum parissāvanāmi pi thavikāyo pi pūresum ||3|| atha kho Belattho Kaccāno bhikkhū gulehi santappetvā bhagavantam etad avoca santappitā bhante bhikkhū gulehi bahu cāyam gulo avasittho, kathāham bhante patipajjāmīti. tena

hi tvam Kaccāna vighāsādānam gulam dehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsādānam gulam datvā bhagavantam etad avoca dinno bhante vighāsādānam gulo bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti tena hi tvam Kaccāna vighāsādānam yāvadattham gulam dehīti. ||4|| evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsādānam yāvadattham gulam datvā bhagavantam etad avoca dinno bhante vighāsādānam gulo yāvadattho bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti tena hi tvam Kaccāna vighāsāde gulehi santappehīti evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsāde gulehi santappesi ekacce vighāsādā kolambe pi ghate pi pūresum piṭakāni pi ucchaṅge pi pūresum ||5|| atha kho Belattho Kaccāno vighāsāde gulehi santappetvā bhagavantam etad avoca santappitā bhante vighāsādā gulehi bahu cāyam gulo avasiṭṭho, kathāham bhante paṭipajjāmīti. nāham tam Kaccāna passāmi sadevake loke samārake sabrahmake sassamanabrāhmanīyā pajāya sadevamanussāya yassa so gulo paribhutto sammā parināmam gaccheyya aññātra tathāgatassa vā tathāgatasāvakassa vā tena hi tvam Kaccāna tam gulam appaharite vā chaḍdehi appānake vā udaye opilāpehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā tam gulam appānake udaye opilāpesi ||6|| atha kho so gulo udaye pakkhitto ciccitāyati ciccitāyati samdhūpāyati sampadhūpāyati seyyathāpi nāma phālo divasam santatto udaye pakkhitto ciccitāyati ciccitāyati samdhūpāyati sampadhūpāyati, evam eva so gulo udaye pakkhitto ciccitāyati ciccitāyati samdhūpāyati sampadhūpāyati atha kho Belattho Kaccāno samviggo lomahatthajāto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ||7|| ekamantam nisinnassa kho Belatthassa Kaccānassa bhagavā anupubbikatham kathesi seyyath' idam dānakatham sīlakatham saggakatham kāmānam ādinavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā bhagavā aññāsi Belattham Kaccānam kallacittam muducittam vinīvaranacittam udaggacittam pasannacittam, atha yā buddhānam sāmukkam-sikā dhammadesanā tam pakāsesi — la — evam eva Bela-

tthassa Kaccānassa tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti ||8|| atha kho Belattho Kaccāno dīṭṭhadhammo pattadhammo viditadhammo pariyo-gāḷhadhammo tinnavicikiccho vīgatakathamkatho vesārajja-ppatto aparappaccayo satthu sāsane bhagavantam etad avoca-
abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjītam vā ukkujjeyya — la — evam eva bhagavatā ane-kapariyāyena dhammo pakāsito es' āham bhante bhaga-
vantam saranam gacchāmi dhammañi ca bhikkhusamghañi ca, upāsakam mam bhagavā dhāretu ajjatagge pānupetaṃ sara-
nam gatan ti. ||9|| **26**||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe tena kho pana samayena Rājagahe gulo ussanno hoti bhikkhū gilānass' eva bhagavatā gulo anuññāto no agilānassā 'ti kukkucā-
yantaṃ gulam na bhuñjanti bhagavato etam attham āroce-
sum anujānāmi bhikkhave gilānassa gulam, agilānassa gulodakan ti ||1|| **27**||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Pāṭaligāmo tena cārikam pakkāmi mahatā bhikkhu-samghena saddhim addhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam caramāno yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmikā upāsakā. bhagavā kira Pāṭaligāmam anuppatto 'ti atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu, ekamantam nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā ka-
thāya sandassesī samādapesi samuttejesī sampahamsesi. ||1||
atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathā-
ya sandassitā samādapitā samuttejitā sampahamsitā bhaga-
vantam etad avocum. adhivāsetu no bhante bhagavā āvasa-
thāgāram saddhim bhikkhusamghenā 'ti adhivāsesi bhagavā tuṇḍabhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsanam viditvā utthāyāsanaṃ bhagavantam abhivādetvā

padakkhinam katvā yena āvasathāgāram ten' upasamkamim-su, upasamkamitvā sabbasantharim santhatam āvasathāgāram santharitvā āsanāni paññāpetvā udakamanikam patitthāpetvā telapadīpam āropetvā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam atthamsu. ||2|| ekamantam tthitā kho Pātaliḡāmikā upāsakā bhagavantam etad avocum sabbasantharim santhatam bhante āvasathāgāram, āsanāni paññattāni, udakamaniko patitthāpi-to, telapadīpo āropito, yassa dāni bhante bhagavā kālam maññatīti atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya saddhim bhikkhusamghena yena āvasa-thāgāram ten' upasamkamī, upasamkamitvā pāde pakkhā-letvā āvasathāgāram pavisitvā majjhimam thambham nissāya puratthimābhimukho nisīdi. bhikkhusamgho pi kho pāde pakkhāletvā āvasathāgāram pavisitvā pacchimam bhittim nissāya puratthimābhimukho nisīdi bhagavantam yeva pura-kkhatvā. Pātaliḡāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāram pavisitvā puratthimam bhittim nissāya pa-cchimābhimukhā nisīdimsu bhagavantam yeva purakkha-tvā ||3||

atha kho bhagavā Pātaliḡāmike upāsake āmantesi pañc' ime gahapatayo ādīnavā dussīlassa sīlavipattiyā katame pañca idha gahapatayo dussīlo sīlavipanno pamādādāhikara-nam mahatim bhogajānīm nigacchatī, ayam paṭhamo ādīnavo dussīlassa sīlavipattiyā puna ca param gahapatayo dussī-lassa sīlavipannassa pāpako kittisaddo abbhuggacchatī, ayam dutiyo ādīnavo dussīlassa sīlavipattiyā puna ca param ga-hapatayo dussīlo sīlavipanno yañi ñad eva parisam upasamka-matī yadi khattiyaparīsam yadi brāhmaṇaparīsam yadi gaha-patīparīsam yadi samanaparīsam avisārado upasamkamati mañkubhūto, ayam tatiyo ādīnavo dussīlassa sīlavipattiyā puna ca param gahapatayo dussīlo sīlavipanno sammūlho kālam karotī, ayam catuttho ādīnavo dussīlassa sīlavipattiyā puna ca param gahapatayo dussīlo sīlavipanno kāyassa bhedā param maranā apāyam duggatim vinīpātam nīrayam upa-pajjati, ayam pañcimo ādīnavo dussīlassa sīlavipattiyā ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā ||4||

pañc' ime gahapatayo ānīsamsā sīlavato sīlasampadāya.

katame pañca idha gahapatayo sīlavā sīlasampanno appamādhādhikaranam mahantam bhogakkhandham adhigacchatī, ayam pathamo ānīsamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavato sīlasampannassa kalyāno kittisaddo abbhuggacchatī, ayam duttiyo ānīsamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno yañi fiad eva parisam upasamkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samanaparisam visārado upasamkamati amāṅkubhūto, ayam tatiyo ānīsamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno asammūlho kalam karoti, ayam catuttho ānīsamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno kāyassa bheda param maraṇā sugatim saggam lokam upapajjati, ayam pañcimo ānīsamso sīlavato sīlasampadāya ime kho gahapatayo pañca ānīsamso sīlavato sīlasampadāya 'ti ||5||

atha kho bhagavā Pātali-gāmike upāsake bahud eva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi abhikkantā kho gahapatayo ratti, yassa dāni kalam maññīthā 'ti. evam bhante 'ti kho Pātali-gāmikā upāsakā bhagavato patisunitvā utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā pakkamimsu ||6||

atha kho bhagavā acirapakkantesu Pātali-gāmikesu upāsakesu suññāgāram pāvisi tena kho pana samayena Sunidhāvassakārā Magadhamahāmattā Pātali-gāme nagaram māpentī Vajjīnam patibāhāya addasa kho bhagavā rattiya paccūsasamayam paccutthāya dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo Pātali-gāme vatthūni pariganhantiyo. yasmim padese mahesakkhā devatā vatthūni pariganhanti, mahesakkhānam tattha rājūnam rājamahāmattānam cittāni namanti nīvesanāni māpetum, yasmim padese majjhīmā devatā vatthūni pariganhanti, majjhīmānam tattha rājūnam rājamahāmattānam cittāni namanti nīvesanāni māpetum, yasmim padese nīcā devatā vatthūni pariganhanti, nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nīvesanāni māpetum ||7|| atha kho bhagavā āyasmantaṃ Ānandam āmantesi ke nu kho te Ānanda Pātali-gāme nagaram māpentīti. Sunidhāvassakā-

rā bhante Magadhamahāmattā Pātaliḡāme nagaram māpentī Vajjīnam paṭibāhāyā 'tī seyyathāpi Ānanda devehi Tāvattimsehi saddhim mantetvā evam eva kho Ānanda Sunidhavassakārā Magadhamahāmattā Pātaliḡāme nagaram māpentī Vajjīnam paṭibāhāyā idhāham Ānanda rattiyaṃ paccūsasamāyam paccutthāya addasam dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo . . nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum yāvataṃ Ānanda ariyam āyatanam yāvataṃ vanippatho idam agganagaram bhavissati Pāṭaliputtam putabhedanam Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mīthubhedā 'tī ||8||

atha kho Sunidhavassakārā Magadhamahāmattā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavatā saddhim sammodimsu, sammodaniyam katham sārāniyam vītisāretvā ekamantam atthamsu, ekamantam tthitā kho Sunidhavassakārā Magadhamahāmattā bhagavantam etad avocum · adhivāsetu no bhavam Gotamo ajjatanāya bhattam saddhim bhikkhusamghenā 'tī. adhivāsesi bhagavā tunhībāvena. atha kho Sunidhavassakārā Magadhamahāmattā bhagavato adhivāsanam viditvā pakkamimsu ||9|| atha kho Sunidhavassakārā Magadhamahāmattā panītaṃ khādaniyam bhojanīyam paṭiyādāpetvā bhagavato kalam ārocāpesum kalam bho Gotama, niṭṭhitam bhattam tī atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya yena Sunidhavassakārānam Magadhamahāmattānam parivesanā ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. atha kho Sunidhavassakārā Magadhamahāmattā buddhapamukham bhikkhusamgham panītena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdīmsu, ekamantam nisinne kho Sunidhavassakāre Magadhamahāmatte bhagavā imāhi gāthāhi anumodī · ||10||

yasmim padese kappeti vāsam paṇḍitajātiyo,
silavantettha bhojetvā saññate brahmacariye |
yā tattha devatā āsum tāsam dakkhiṇam ādisse,
tā pūjitā pūjayanti, mānītā mānayanti nam,|

tato nam anukampanti mâtâ puttam va orasam
devatânukampito poso sadâ bhaḍḍāni passatīti

atha kho bhagavā Sunidhavassakāre Magadhamahāmatte
imāhi gāthāhi anumoditvā utthāyāsanā pakkāmi. ||11|| tena
kho pana samayena Sunidhavassakārā Magadhamahāmatā
bhagavantam piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja sa-
mano Gotamo dvārena nikkhamissati tam Gotamadvāram
nāma bhavissati, yena tūthena Gaṇḍam nadim uttarissati
tam Gotamatittham nāma bhavissatīti atha kho bhaga-
vā yena dvārena nikkhami tam Gotamadvāram nāma ahoṣi
atha kho bhagavā yena Gaṇḍā nadī ten' upasamkami tena
kho pana samayena Gaṇḍā nadī pūrā hoti samatitthikā kākā-
peyyā manussā aññe nāvam pariyesanti aññe ulumpam
pariyesanti aññe kullam bandhanti oḷā pāram gantukāmā
||12|| addasa kho bhagavā te manusse aññe nāvam pariyе-
sante aññe ulumpam pariyesante aññe kullam bandhante oḷā
pāram gantukāme, disvāna seyyathāpi nāma balavā puriso
sammiñjitam vā bāham pasāreyya pasāntam vā bāham sammi-
ñjeyya, evam eva Gaṇḍāya nadiyā ormatīre antarahito pā-
rimatīre paccutthāsi saddhim bhikkhusamghena atha kho
bhagavā etam attham viditvā tāyam velāyam imam udānam
udānesi

ye taranti annavam saram setum katvāna vissajja pallalāni,
kullam hi jano bandhati, tinnā medhāvino janā'ti ||13|| 28 ||

atho kho bhagavā yena Kotigāmo ten' upasamkami. tatra
sudam bhagavā Kotigāme viharati. tatra kho bhagavā
bhikkhū āmantesi catunnam bhikkhave ariyasaccānam an-
anubodhā appativedhā evam idam dīgham addhānam sandhā-
vitam samsaritam mamañi c' eva tumhākañi ca katamesam
catunnam. dukkhassa bhikkhave ariyasaccassa ananubodhā
appativedhā evam idam dīgham addhānam sandhāvitam sam-
saritam mamañi c' eva tumhākañi ca dukkhasamudayassa ari-
yasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodha-
gāminipatipadā ariyasaccassa ananubodhā appativedhā evam
idam dīgham addhānam sandhāvitam samsaritam mamañi c'
eva tumhākañi ca. ||1|| tayidaṃ bhikkhave dukkham ariya-

saccam anubuddham paṭividdham, dukkhasamudayam ariya-saccam anubuddham paṭividdham, dukkhanīrodham ariya-saccam anubuddham paṭividdham, dukkhanīrodhagāmīni pa-paṭipadā ariyasaccam anubuddham paṭividdham, ucchinnā bhavatanhā, khīnā bhavanetti, n' atthi dāni punabbhavo 'ti.

catunnam ariyasaccānam yathābhūtam adassanā
samsitam dīgham addhānam tāsū-tāsv eva jātisu |
tāni etāni ditthāni, bhavanetti samūhatā,
ucchinnam mūlam dukkhassa, n' atthi dāni punabbhavo
'ti ||2||**29**||

assosi kho Ambapālī ganikā. bhagavā kira Kotigā-mam anuppatto 'ti atha kho Ambapālī ganikā bhadrāni-bhadrāni yānāni yojāpetvā bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesālīyā niyyāsī bhagavantam dassanāya yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi.
||1|| ekamantam nisinnam kho Ambapālīm ganikam bhagavā dhammiyā kathāya sandassesī samādapessī samuttejessī sampahamsessī. atha kho Ambapālī ganikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā bhagavantam etad avoca. adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti adhivāsessī bhagavā tunhibhāvena. atha kho Ambapālī ganikā bhagavato adhivāsanam viditvā utthāyāsana bhagavantam abhivādetvā padakkhinam katvā pakkāmi. ||2|| assosum kho Vesālīkā Licchavī bhagavā kira Kotigāmmam anuppatto 'ti. atha kho Vesālīkā Licchavī bhadrāni-bhadrāni yānāni yojāpetvā bhadram-bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesālīyā niyyāsum bhagavantam dassanāya appekacce Licchavī nīlā honti nīlavannā nīlavatthā nīlālamkārā, appekacce Licchavī pītā honti pītavannā pītavatthā pītālamkārā, appekacce Licchavī lohītakā honti lohītavannā lohītavatthā lohītālamkārā, appekacce Licchavī odātā honti odātavannā odātavatthā odātālamkārā atha kho Ambapālī ganikā daharānam-daharānam Licchavīnam isāya isam yugena yugam cakkena cakkam akkhena akkham paṭivaṭṭessī. ||3||

atha kho te Licchavî Ambapālîm ganikam etad avocum.
 kissa je Ambapālî daharānam-daharānam Licchavînam isāya
 isam yugena yugam cakkena cakkam akkkena akkham
 pativattesîti tathā hi pana mayā ayyaputtā svātanāya
 buddhapamukho bhikkhusamgho nimantito 'ti dehi je
 Ambapālî amhākam etam bhattam satasahassenā 'ti. sace pi
 ayyaputtā Vesālîm sâhâram dajjeyyâtha, n' eva dajjâham
 tam bhattan ti. atha kho te Licchavî aṅgulî poṭhesum
 jî't' amhâ vata bho ambakâya, parâjî't' amhâ vata bho
 ambakâyâ 'ti. ||4|| atha kho te Licchavî yena bhagavâ
 ten' upasamkamimsu addasa kho bhagavâ te Licchavî dû-
 rato 'va âgacchante, disvâna bhikkhû âmantesi yehi bhi-
 kkhave bhikkhûhi devâ Tâvatimsâ aditthapubbâ, oloketha
 bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-
 parisam upasamharatha bhikkhave Licchaviparisam Tâvatim-
 saparisan ti. atha kho te Licchavî yâvatikâ yânassa bhûmi
 yânaena gantvâ yânâ paccorohitvâ pattikâ 'va yena bhagavâ
 ten' upasamkamimsu, upasamkamitvâ bhagavantam abhivâ-
 detvâ ekamantam nisidimsu. ekamantam nisinne kho te
 Licchavî bhagavâ dhammiyâ kathâya sandassesî samâdapesî
 samuttejesî sampahamsesî atha kho te Licchavî bhagavatâ
 dhammiyâ kathâya sandassitâ samâdapitâ samuttejitâ sampa-
 hamsitâ bhagavantam etad avocum adhivâsetu no bhante
 bhagavâ svātanāya bhattam saddhim bhikkhusamghenâ 'ti.
 adhivuttho 'mhi Licchavî svātanāya Ambapāliyâ ganikāya
 bhattan ti. atha kho te Licchavî aṅgulî pothesum jî't'
 amhâ vata kho ambakâya, parâjî't' amhâ vata bho ambakâyâ
 'ti. atha kho te Licchavî bhagavato bhâsitam abhinanditvâ
 anumoditvâ utthâyâsanâ bhagavantam abhivâdetvâ padakkhi-
 nam katvâ pakkamimsu ||5|| atha kho bhagavâ Kotigāme
 yathâbhirantam viharitvâ yena Nâtikâ ten' upasamkamî
 tatra sudam bhagavâ Nâtike viharatî Giṇṇjakâvasathe
 atha kho Ambapālî ganikâ tassâ rattiya accayena sake ârāme
 panîtam khâdanîyam bhojanîyam patiyâdâpetvâ bhagavato
 kâlam ârocâpesî kâlo bhante, nitthutam bhattan ti. atha
 kho bhagavâ pubbanhasamayam nivâsetvâ pattacîvaram âdâ-
 ya yena Ambapāliyâ ganikāya parivesanâ ten' upasamkamî,
 upasamkamitvâ paññatte âsane nisîdi saddhim bhikkhu-

samghena atha kho Ambapālī ganikā buddhapamukham bhikkhusamgham panītena khādaniyena bhojaniyena sahattā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānīm ekamantam nisīdi ekamantam nisinnā kho Ambapālī ganikā bhagavantam etad avoca imāham bhante Ambapālivanam buddhapamukhassa bhikkhusamghassa dammīti patiggaheṣi bhagavā ārāmaṃ atha kho bhagavā Ambapālīm ganikam dhammīyā kathāya sandassetvā . . sampahamsetvā utthāyāsanaṃ yena Mahāvanam ten' upasamkamī. tatra sudam bhagavā Vesālīyam viharatī Mahāvane Kūtāgārasālāyam. || 6 || 30 ||

Licchavibhānavāram niṭṭhitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vannaṃ bhāsanti, dhammassa vannaṃ bhāsanti, samghassa vannaṃ bhāsanti. tena kho pana samayena Sīho senāpati niganthasāvako tassam parisāyam nissinno hoti atha kho Sīhassa senāpatissa etad ahoṃ nissamsayam kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vannaṃ bhāsanti, dhammassa vannaṃ bhāsanti, samghassa vannaṃ bhāsanti yam nūnāham taṃ bhagavantam dassanāya upasamkameyyam arahantam sammāsambuddhan ti || 1 || atha kho Sīho senāpati yena nigantho Nātaputto ten' upasamkamī, upasamkamitvā nigantham Nātaputtam etad avoca icchāmi aham bhante samanā Gotamam dassanāya upasamkamitun ti kim pana tvam Sīha kiriyavādo samāno akiriyavādam samanā Gotamam dassanāya upasamkamissasi samano hi Sīha Gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahoṃ gamikābhīsamkhāro bhagavantam dassanāya so patipassambhi. || 2 || dutiyam pi kho abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vannaṃ bhāsanti, dhammassa vannaṃ bhāsanti, samghassa vannaṃ bhāsanti dutiyam pi kho Sīhassa senāpatissa etad ahoṃ nissamsayam . . sammāsambuddhan ti dutiyam pi kho Sīho senāpati

yena nigantho Nātaputto . vineti dutiyam pi kho Sīhassa senāpatissa . paṭipassambhī tatīyam pi kho abhiññātā . vannaṃ bhāsanti tatīyam pi kho Sīhassa senāpatissa etad ahosi nissamsayam . . saṃghassa vannaṃ bhāsanti. kim hi me karissanti niganthā apalokitā vā anapalokitā vā yam nūnāham anapaloketvā 'va niganthe tam bhagavantam dassanāya upasamkameyyam arahantam sammā-sambuddhan ti ||3|| atha kho Sīho senāpati pañcahi rathasatehi divādivassa Vesālīyā nīyyāsi bhagavantam dassanāya yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā patiko 'va yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisīno kho Sīho senāpati bhagavantam etad avoca sutam metam bhante akiriyavādo samano Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti. ye te bhante evam āhamsu akiriyavādo samano Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammaṃ vyākaronāti na ca koci saha-dhammiko vādānuvādo gārayhatthānam āgacchatī, anabbhakkhātukāmā hi mayaṃ bhante bhagavantān ti ||4||

atthi Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya akiriyavādo samano Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti atthi Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya. kiriyavādo samano Gotamo, kiriyāya . . vinetīti atthi Sīha pariyāyo yena mam . . vadeyya ucchedavādo samano Gotamo, ucchedāya . . vinetīti atthi Sīha pariyāyo yena mam . . . vadeyya jegucchī samano Gotamo, jegucchitāya . . vinetīti atthi Sīha pariyāyo yena mam . . . vadeyya. venayiko samano Gotamo, vinayāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . vadeyya tapassī samano Gotamo, tapassitāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . . vadeyya. apagabbho samano Gotamo, apagabbhatāya . . . vinetīti. atthi Sīha pariyāyo yena mam . . vadeyya: assattho samano Gotamo, assāsāya . . . vinetīti ||5|| kata-mo ca Sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya akiriyavādo samano Gotamo, akiriyāya dhammam

deseti tena ca sāvake vinetīti. aham hi Sīha akiriyam vadāmi kâyaduccaritassa vacīduccaritassa manoduccaritassa anekavihītānam pāpakānam akusalānam dhammānam akiriyam vadāmi ayam kho Sīha pariyāyo yena mam . . . vadeyya akiriyavādo samano Gotamo, akiriyāya . . . vinetīti katamo ca Sīha pariyāyo yena mam . . . vadeyya kiriyavādo samano Gotamo, kiriyāya . . . vinetīti. aham hi Sīha kiriyam vadāmi kâyasucaritassa vacīsucaritassa manosucaritassa anekavihītānam kusalānam dhammānam kiriyam vadāmi ayam kho Sīha pariyāyo yena mam . . . vadeyya kiriyavādo samano Gotamo, kiriyāya . . . vinetīti. ||6|| katamo ca Sīha pariyāyo yena mam . . . vadeyya ucchedavādo samano Gotamo, ucchedāya . . . vinetīti aham hi Sīha ucchedam vadāmi rāgassa dosassa mohassa anekavihītānam pāpakānam akusalānam dhammānam ucchedam vadāmi ayam kho Sīha pariyāyo yena mam . . . vadeyya ucchedavādo samano Gotamo, ucchedāya . . . vinetīti katamo ca Sīha pariyāyo yena mam . . . vadeyya jegucchī samano Gotamo, jegucchitāya . . . vinetīti aham hi Sīha jegucchāmi kâyaduccaritena vacīduccaritena manoduccaritena anekavihītānam pāpakānam akusalānam dhammānam samāpattiyā jegucchitāya dhammam desemi ayam kho Sīha pariyāyo yena mam . . . vadeyya . jegucchī samano Gotamo, jegucchitāya . . . vinetīti. ||7|| katamo ca Sīha pariyāyo yena mam . . . vadeyya . venayiko samano Gotamo, vinayāya . . . vinetīti. aham hi Sīha vinayāya dhammam desemi rāgassa dosassa mohassa anekavihītānam pāpakānam akusalānam dhammānam vinayāya dhammam desemi. ayam kho Sīha pariyāyo yena mam . . . vadeyya venayiko samano Gotamo, vinayāya . . . vinetīti. katamo ca Sīha pariyāyo yena mam . . . vadeyya . tapassī samano Gotamo, tapassitāya . . . vinetīti. tapanīy' aham Sīha pāpake akusale dhamme vadāmi kâyaduccaritam vacīduccaritam manoduccaritam. yassa kho Sīha tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālā vatthukatā anabhāvam katā āyatim anuppādadhammā tam aham tapassīti vadāmi. tathāgatassa kho Sīha tapanīyā pāpakā akusalā dhammā . . . anuppādadhammā. ayam kho Sīha pariyāyo yena mam . . . vadeyya . tapassī samano

Gotamo, tapassitāya . . vinetīti. ||8|| katamo ca Sīha pari-
 yāyo yena mam . vadeyya apagabbho samano Gotamo,
 apagabbhatāya . vinetīti yassa kho Sīha āyatim gabbha-
 seyyā punabbhavābhiniṃbhatti pahinā ucchinnamūlā tālā va-
 ttukatā anabhāvam katā āyatim anuppādadhammā, tam
 aham apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim
 gabbhaseyyā . . . anuppādadhammā ayam kho Sīha pari-
 yāyo yena mam . . vadeyya apagabbho samano Gotamo,
 apagabbhatāya vinetīti. katamo ca Sīha pariyaṃ yena
 mam . . vadeyya assattho samano Gotamo, assāsāya . . .
 vinetīti aham hi Sīha assattho paramena assāsena assāsāya
 ca dhammam desemi tena ca sāvake vinemi ayam kho Sīha
 pariyaṃ yena mam vadeyya assattho samano Gotamo,
 assāsāya dhammam deseti tena ca sāvake vinetīti ||9|| evam
 vutte Sīho senāpati bhagavantam etad avoca abhikkantam
 bhante — la — upāsakam maṃ bhagavā dhāretu ajjatagge
 pānupetam saranam gatan ti. anuvijjakāram kho Sīha karo-
 hi, anuvijjakāro tumhādisānam nātamanussānam sādhu hoti-
 ti iminā p' āham bhante bhagavato bhīyosomattāya atta-
 mano abhiraddho yam mam bhagavā evam āha anuvijjakā-
 ram kho Sīha karo hi, anuvijjakāro tumhādisānam nātamanussā-
 nam sādhu hoti ti mamam hi bhante aññatitthiyā sāvakam
 labhivā kevalakappam Vesālīṃ patākam parihareyyum Sīho
 amhākam senāpati sāvakattam upagato 'ti atha ca pana
 mam bhagavā evam āha anuvijjakāram kho Sīha karo hi,
 anuvijjakāro tumhādisānam nātamanussānam sādhu hoti ti
 es' āham bhante dutiyam pi bhagavantam saranam gacchāmi
 dhammañ ca bhikkhusamghañ ca, upāsakam maṃ bhagavā
 dhāretu ajjatagge pānupetam saranam gatan ti ||10|| dīgha-
 rattam kho te Sīha niganthānam opānabhūtam kulam yena
 nesam upagatanam pindapātam dātābbaṃ maññeyyāsīti.
 iminā p' āham bhante bhagavato bhīyosomattāya attamano
 abhiraddho yam mam bhagavā evam āha dīgharattam kho
 te Sīha niganthānam opānabhūtam kulam yena nesam upa-
 gatanam pindapātam dātābbaṃ maññeyyāsīti. sutam metam
 bhante: samano Gotamo evam āha: mayham eva dānam
 dātābbaṃ, na aññesam dānam dātābbaṃ, mayham eva sāvaka-
 nānam dānam dātābbaṃ, na aññesam sāvakanānam dānam dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakānam dinnam mahapphalam, na aññesam sāvakānam dinnam mahapphalam tī atha ca pana mam bhagavā niganthesu pi dāne samādapeti. api ca bhante mayham ettha kalam jānissāma es' āham bhante tatīyam pi bhagavantam saranam gacchāmi . . . saranam gatan ti. ||11|| atha kho bhagavā Sīhassa senāpatissa anupubbikatham kathesi seyyath' idam dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca. adhivāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti adhivāsesi bhagavā tunhibhāvena. atha kho Sīho senāpatī bhagavato adhivāsanam viditvā utthāyāsana bhagavantam abhivādetvā padakkhinam katvā pakkāmi atha kho Sīho senāpatī aññātaram purisam ānāpesi gaccha bhane pavattamamsam jānāhīti atha kho Sīho senāpatī tassā rattiyā accayena panītam khādaniyam bhojanīyam patiyādāpetvā bhagavato kalam ārocāpesi kalam bhante, nitthitam bhattan ti atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena Sīhassa senāpatissa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena ||12|| tena kho pana samayena sambahulā niganthā Vesālīyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti ajja Sīhena senāpatinā thullam pasum vadhitvā samānassa Gotamassa bhattam katam, tam samaṇo Gotamo jānam uddissakatam mamsam paribhuñjati paticcakamman ti atha kho aññātaro puriso yena Sīho senāpatī ten' upasakammi, upasamkamitvā Sīhassa senāpatissa upakannake ārocesi yagghe bhante jāneyyāsi, ete sambahulā niganthā Vesālīyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti ajja . uddissakatam mamsam paribhuñjati paticcakamman ti. alam ayyo dīgharattam pi te āyasmanā avannakāmā buddhassa avannakāmā dhammassa avannakāmā samghassa, na ca pana te āyasmanā jīranti tam bhagavantam asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca mayham jīvītahe tu pi sañcicca paṇam jīvīta voropeyyāmā 'ti. ||13|| atha kho Sīho senāpatī buddhapamukham bhikkhusamgham panītena khādaniyena bhojanīyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvim onītapattapā-
 num ekamantam nisīdi, ekamantam nisinnam kho Sīham
 senāpatim bhagava dhammiyā kathāya sandassetvā
 sampahamsetva utthāyāsanā pakkāmi atha kho bhagavā
 etasmim nīdāne dhammikatham katvā bhikkhū āmantesi na
 bhikkhave jānam uddissakatam mamsam paribhuñji-
 tabbam yo paribhuñjeyya, āpatti dukkatassa anujānāmi
 bhikkhave tikoti-parisuddham macchamamsam adittham
 asutam aparisaṅkītan ti || 14 || **31** ||

tena kho pana samayena Vesālī subhikkhā hoti susassā
 sulabbhapindā sukarā uñchena paggahena yāpetum atha
 kho bhagavato rahogatassa patisallīnassa evam cetaso pa-
 rivatikko udapādi yāni tāni mayā bhikkhūnam anuññā-
 tāni dubbhikkhe dussasse dullabbhapinde anto vuttham anto
 pakkam sāmam pakkam uggahītapatiggahītakam tato nīha-
 tam purebhattam patiggahītam vanattham pokkharattham,
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti atha kho
 bhagavā sāyanhasamayam patisallānā vutthito āyasmantam
 Ānandaṃ āmantesi yāni tāni Ānanda maya bhikkhū-
 nam anuññātāni paribhuñjantīti paribhuñjanti bha-
 gavā 'ti || 1 || atha kho bhagava etasmim nīdane etasmim
 pakarane dhammikatham katvā bhikkhū āmantesi yāni
 tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe
 dussasse dullabbhapinde anto vuttham anto pakkam sāmam pa-
 kkam uggahītapatiggahītakam tato nīhatam purebhattam pa-
 tiggahītam vanattham pokkharattham, tān' āham ajjatagge
 patikkhipāmi na bhikkhave anto vuttham anto pakkam sā-
 mam pakkam uggahītapatiggahītakam paribhuñjitabbam yo
 paribhuñjeyya, āpatti dukkatassa na ca bhikkhave tato nī-
 hatam purebhattam patiggahītam vanattham pokkharattham
 bhuttāvinā pavāritena anāritam paribhuñjitabbam yo
 paribhuñjeyya, yathādhammo kāretabbo 'ti || 2 || **32** ||

tena kho pana samayena janapadā manussā bahum lonam
 pi telam pi tandulam pi khādaniyam pi sakatesu āropetvā
 bahārāmakotthake sakataparivattam karitvā acchanti yadā
 patipātīm labhissāma tadā bhattam karissāma 'ti, mahā ca

negho uggato hoti atha kho te manussā yenāyasmā
 Ānando ten' upasamkamimsu, upasamkamitvā āyasmantam
 Ānandam etad avocum idha bhante Ānanda bahum lonam
 pi telam pi tandulam pi khādaniyam pi sakatesu āropetvā
 atthanti mahā ca meghe uggato katham nu kho bhante
 Ānanda patipajjitabban ti atha kho āyasma Ānando bhagava-
 o etam attham ārocesī ||1|| tena h' Ānanda samgho paccanti-
 nam vihāram kappiyabhūmim sammannitvā tattha vāse-
 su yam samgho ākāṅkhatī vihāram vā addhayogam vā pāsā-
 lam vā hammiyam vā guham vā evaṃ ca pana bhikkhave
 sammannitabbo vyattena bhikkhunā patibalena samgho nā-
 petabbo sunātu me bhante samgho yadi samghassa patta-
 cāllam, samgho itthannāmam vihāram kappiyabhūmim sam-
 manneyya esā nīatti sunātu me bhante samgho samgho
 itthannāmam vihāram kappiyabhūmim sammannati yassā-
 rasmato khamati itthannāmassa vihārassa kappiyabhūmiyā
 ammuti, so tunh' assa, yassa na khamati, so bhāseyya
 ammato samghena itthannāmo vihāro kappiyabhūmi kha-
 nati samghassa, tasmā tunhī, evam etam dhārayāmīti ||2||
 tena kho pana samayena manussā tath' eva sammutiya kappi-
 yabhūmiyā yāgyo pacanti bhattāni pacanti sūpāni sampā-
 lentī mamsāni kottenti katthāni phālentī assosi kho bha-
 gavā ratiya paccūsasamayam paccutthāya uccāsaddam mahā-
 saddam kākoravasaddam, sutvāna āyasmantam Ānandam
 imantesi kim nu kho so Ānanda uccāsaddo mahāsaddo
 kākoravasaddo 'ti ||3|| etarahi bhante manussā tath' eva
 sammutiya kappiyabhūmiyā yaguyo pacanti bhattāni pacanti
 sūpāni sampādentī mamsāni kottenti katthāni phālentī, so
 so bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti atha
 kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū
 imantesi na bhikkhave sammutī kappiyabhūmi parib-
 huñjitabbā yo paribhuñjeyya, āpatī dukkatassa anujā-
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantīkam
 gonisādīkam gahapatin ti ||4|| tena kho pana samayena
 āyasmā Yasojo gulāno hoti, tass' atthāya bhesajjani ahari-
 yanti, tāni bhikkhū bahi tthapenti ukkapindakāpi
 khādanti corāpi haranti bhagavato etam attham ārocesum
 anujānāmi bhikkhave sammutim kappiyabhūmim pa-

ribhuññitum anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantīkam gonisādīkam gahapatim sammu-
tin ti ||5|| **33**||

catuvīsatībhānavaram nitthitam

tena kho pana samavena Bhaddiyanagare Mendako
gahapati pativasati, tassa evarūpo iddhānubhāvo hoti sīsam
nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre 'va nisī-
dati, antalikkha dhaññassa dhārā opatitvā dhaññāgāram pū-
reti bhariyāya evarūpo iddhanubhāvo hoti ekaññīva
ālhakathālikam upanīsiditvā ekañ ca sūpavyañjanakam dāsa-
kammakaraporisam bhattena parivisati, na tava tam khīyati
yava sā na vutthati puttassa evarūpo iddhānubhāvo hoti
ekaññīva sahassatthavīkam gahetva dāsakammakaraporisassa
chammāsīkam vetanam deti, na tāva tam khīyati yāv' assa
hatthagatā ||1|| sunisāya evarūpo iddhānubhāvo hoti ekaññīva
catudonīkam pitakam upanīsiditvā dāsakammakarapori-
sassa chammāsīkam bhattam deti, na tāva tam khīyati yāva sā
na vutthāti dāsassa evarūpo iddhānubhāvo hoti ekena
naṅgalena kasantassa satta sītāyo gacchanti ||2|| assosi kho
rājā Māgadho Senīyo Bimbisāro amhākam kira vijite
Bhaddiyanagare Mendako gahapati pativasati, tassa evarūpo
iddhanubhāvo sīsam nahāyitvā dhaññāgāram sammajjāpetvā
bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā
dhaññāgāram pūreti bhariyāya evarūpo iddhānubhāvo
ekaññīva alhakathālikam upanīsiditva ekañ ca sūpavyañja-
nakam dāsakammakaraporisam bhattena parivisati, na tava
tam khīyati yava sā na vutthāti puttassa evarūpo iddhānu-
bhāvo ekaññīva sahassatthavīkam gahetva dāsakammaka-
raporisassa chammāsīkam vetanam deti, na tāva tam khīyati
yāv' assa hatthagatā ||3|| sunisaya evarūpo iddhānubhāvo
ekaññīva catudonīkam pitakam upanīsiditvā dāsakammaka-
raporisassa chammāsīkam bhattam deti, na tava tam khīyati
yāva sā na vutthati dāsassa evarūpo iddhānubhāvo ekena
naṅgalena kasantassa satta sītāyo gacchanti ||4|| atha kho
rājā Māgadho Senīyo Bimbisāro aññataram sabbatthakam
mahāmattam āmantesi amhākam kira bhane vijite Bhaddi-
yanagare Mendako gahapati pativasati, tassa evarūpo iddhā-

nubhāvo sīsam satta sītāyo gacchanti gaccha bhane
 jānāhi, yathā mayā sāmam dittho evam tava dittho bhavissa-
 tīti evam devā 'ti kho so mahāmatto rañño Māgadha
 Seniyassa Bimbisārassa patisunitvā caturaṅginīyā senāya ye-
 na Bhaddiyam tena pāyāsī ||5|| anupubbena yena Bhaddi-
 yam yena Mendako gahapatī ten' upasamkamī, upasamka-
 mitvā Mendakam gahapatim etad avoca aham hi gahapatī
 raññā ānatto amhakam kira bhane vijite dittho bha-
 vissatīti passāma te gahapatī iddhānubhāvan ti atha kho
 Mendako gahapatī sīsam nahāyīva dhaññāgāram sammajja-
 petvā bahūdvare nisīdi, antalikkhā dhaññassa dharā opatitva
 dhaññāgāram pūresi dittho te gahapatī iddhānubhāvo,
 bhariyāya te iddhānubhāvam passissāmā 'ti ||6|| atha kho
 Mendako gahapatī bhariyam ānāpesi tena hi caturaṅginim
 senam bhattena parivisāhīti atha kho Mendakassa gahapa-
 tissa bhariyā ekañi ñeva ābhakathalikam upanīsiditvā ekañi ca
 sūpavyañjanakam caturaṅginim senam bhattena parivisi, na
 tāva tam khīyati yāva sā na vutthāti dittho te gahapatī
 bhariyaya pi iddhānubhāvo, puttassa te iddhānubhāvam pa-
 ssissāmā 'ti ||7|| atha kho Mendako gahapatī puttam ānāpe-
 si tena hi tāta caturaṅginīyā senāya chammasīkam vetanam
 dehīti atha kho Mendakassa gahapatissa putto ekañi ñeva
 sahasatthavīkam gahetvā caturaṅginīyā senāya chammāsī-
 kam vetanam adāsī, na tāva tam khīyati yāv' assa hattha-
 gaṭṭā dittho te gahapatī puttassa pi iddhānubhāvo, su-
 nisāya te iddhānubhāvam passissāmā 'ti ||8|| atha kho
 Mendako gahapatī sunisam ānāpesi tena hi caturaṅginīyā
 senāya chammāsīkam bhattam dehīti atha kho Mendakassa
 gahapatissa sunisā ekañi ñeva catudonikam pitakam upanī-
 ditvā caturaṅginīyā senāya chammāsīkam bhattam adāsī, na
 tava tam khīyati yava sā na vutthāti dittho te gahapatī su-
 nisāya pi iddhānubhāvo, dāsassa te iddhānubhāvam passissā-
 mā 'ti mayham kho sāmī dāsassa iddhānubhāvo khette
 passitabbo 'ti alam gahapatī dittho te dāsassa pi iddhānu-
 bhāvo 'ti atha kho so mahāmatto caturaṅginīyā senāya pu-
 nad eva Rājagaham paccāgacchī, yena rāja Māgadho Seni-
 yo Bimbisāro ten' upasamkamī, upasamkamitvā rañño Māga-
 dhassa Seniyassa Bimbisārassa etam attham ārocesi ||9||

atha kho bhagavā Vesālīyam yathābhirantam viharitvā yena Bhaddīyam tena carikam pakkāmi mahatā bhikkhu-samghena saddhim addhatelasehi bhikkhusatehi atha kho bhagavā anupubbena carikam caramāno yena Bhaddīyam tad avasari tatra sudam bhagava Bhaddīye viharati Jāṭiyāvane ||10|| assosi kho Mendako gahapati samano khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Bhaddīyam anupatto Bhaddīye viharati Jāṭiyāvane tam kho pana bhagavantam Gotamam evam kalyāno kittisaddo abbhuggato iti pi so bhagavā araham sammāsambuddho vijjācaranasampanno sugato lokavidū anuttaro purisadammasārathi sattha devamanussanam buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamanabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammam deseti ādikalyānam majjhe kalyānam pariyośanakalyānam sattham savyañjanam kevalaparipunnam parisuddham brahmacariyam pakaseti sādhu kho pana tathārūpānam arahatam dassanam hotīti ||11|| atha kho Mendako gahapati bhadraṇi-bhadraṇi yānaṇi yojāpetvā bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddīyā niyyāsi bhagavantam dassanāya addasamsu kho sambahulā tūtthiya Mendakam gahapatim dūrato 'va āgacchantam, disvāna Mendakam gahapatim etad avocum kham tvam gahapati gacchasīti gacchām' aham bhante bhagavantam samanam Gotamam dassanayā 'ti kim pana tvam gahapati kiriyavādo samāno akiriyavadam samanam Gotamam dassanāya upasamkamissasi, samano hi gahapati Gotamo akiriyavādo akiriyaya dhammam deseti tena ca sāvake vinetīti ||12|| atha kho Mendakassa gahapatissa etad ahosi nissamsayam kho so bhagavā araham sammāsambuddho bhavissati yathā yime tūtthiyā usuyyanti, yavatika yanassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagava ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnassa kho Mendakassa gahapatissa bhagavā anupubbikatham kathesi seyyath' idam dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca abhikkantam bhante — gha — upāsakam mam bhagavā dhāretu ajjatagge pānupetam saranam

gatan ti, adhivāsetu ca me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti adhivāsesi bhagavā tunhībāhāvena ||13|| atha kho Mendako gahapati bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā pakkāmi atha kho Mendako gahapati tassā rattiyā accayena panītam khādaniyam bhojaniyam patiyādāpetvā bhagavato kalam ārocāpesi kālo bhante, nitthitam bhattan ti atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena Mendakassa gahapatissa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena ||14|| atha kho Mendakassa gahapatissa bhariyā ca putto ca sunisā ca dāso ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu tesam bhagavā anupubbikaṭham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocum — gha — ete mayam bhante bhagavantam saranam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pānupete saranam gate 'ti ||15|| atha kho Mendako gahapati buddhapamukham bhikkhusamgham panītena khādaniyena bhojaniyena sahattā santappetvā sampavaretvā bhagavantam bhuttāvim onītapattapānūm ekamantam nisīdi ekamantam nisīnno kho Mendako gahapati bhagavantam etad avoca yāva bhante bhagavā Bhaddiye viharati, tāva aham buddhapamukhassa bhikkhusamghassa dhuvabhattanā 'ti atha kho bhagavā Mendakam gahapatim dhammiyā kathāya sandassetvā sampahamsetvā utthāyāsanā pakkāmi ||16||

atha kho bhagavā Bhaddiye yathabhirantam viharitvā Mendakam gahapatim anāpucchā yena Aṅguttarāpo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi assosi kho Mendako gahapati bhagavā kira yena Aṅguttarāpo tena cārikam pakkanto mahatā bhikkhusatehīti atha kho Mendako gahapati dase ca kammakare ca ānapesi tena hi bhane bahum lonam pi telam pi tandulam pi khādaniyam pi sakatesu āropetvā agacchatha, addhatelasāni ca gopālakasatani addhatelasāni dhenusātani ādāya āgacchantu, yattha bhagavantam passissāma tattha tarunena khīrena bhojessāma 'ti ||17|| atha kho Mendako

gahapati bhagavantam antarā magge kantāre sambhāvesi
 atha kho Mendako gahapati yena bhagavā ten' upasamkamī,
 upasamkamitvā bhagavantam abhivādetvā ekamantam attha-
 sī ekamantam thito kho Mendako gahapati bhagavantam
 etad avoca adhivāsetu me bhante bhagavā svātanāya bha-
 ttam saddhim bhikkhusamghenā 'tī adhivāsesi bhagavā
 tunhībhāvena atha kho Mendako gahapati bhagavato
 adhivāsanam viditvā bhagavantam abhivādetvā padakkhinam
 katvā pakkamī atha kho Mendako gahapati tassā rattiyā
 accayena paṇītam khādaniyam bhojaniyam patiyadāpetvā
 bhagavato kālam ārocapesi kalo bhante, nīttitām bhattan
 tī ||18|| atha kho bhagava pubbanhasamayam nivāsetvā
 pattacīvaram ādaya yena Mendakassa gahapatissa parivesanā
 ten' upasamkamī, upasamkamitvā paṇīnatte āsane nisīdi sa-
 ddhim bhikkhusamghena atha kho Mendako gahapati addha-
 telasāni gopālakasatani ānāpesi tena hi bhane ekamekam
 dhenum gahetvā ekamekassa bhikkhuno upatitthatha tarune-
 na khīrena bhojessāmā 'tī atha kho Mendako gahapati
 buddhapamukham bhikkhusamgham paṇitena khādaniyena
 bhojaniyena sahattha santappesi sampavāresi tarunena ca
 khīrena bhikkhū kukkucāyanīā khīram na patiganhanti
 patiganhatha bhikkhave paribhuñjatha 'tī ||19|| atha kho
 Mendako gahapati buddhapamukham bhikkhusamgham pa-
 nītena khādaniyena bhojaniyena sahatthā santappetva sampa-
 *varetvā tarunena ca khīrena bhagavantam bhuttānim onīta-
 pattapānim ekamantam nisīdi ekamantam nisinnō kho
 Mendako gahapati bhagavantam etad avoca santi bhante
 maggā kantārā appodakā appabhakkhā na sukarā apātheyye-
 na gantum sadhu bhante bhagavā bhikkhūnam patheyyam
 anujānātū 'tī atha kho bhagava Mendakam gahapatim
 dhammiyā kathāya sandassetvā sampahamsetvā uttha-
 yāsanā pakkamī ||20|| atha kho bhagavā etasmim nīdāne
 dhammikatham katvā bhikkhū amantesi anujānāmi bhi-
 kkhave pañca gorase khīram dadhim takkam navanītam
 sappim santi bhikkhave maggā kantārā appodakā appa-
 bhakkhā na sukarā apātheyyena gantum anujānāmi bhi-
 kkhave pātheyyam pariyesitum, tandulo tandulatthikena,
 muggo muggatthikena, māsō māsatthikena, lonam lonatthi-

kena, gulo gulatthikena, telam telatthikena, sappi sappitthikena santi bhikkhave manussā saddhā pasannā, te kappiyakāraṇaṃ hatthe hiraṇṇiṃ upanikkhipanti iminā ayyassayaṃ kappiyam tam detha 'ti anujānāmi bhikkhave yaṃ tato kappiyam tam sādītum na tv evāhaṃ bhikkhave kenaci pariyayena jātarūparajataṃ sādītabbam pariyesitabban ti vadamīti ||21||**34**||

atha kho bhagavā anupubbena cārikam caramāno yena Āpanam tad avasari assosi kho Keniyo jatilo samano khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpanam anuppatto Āpane viharati tam kho pana bhagavantam Gotamam evam kalyāno kittisaddo abbhuggato — la — sādhu kho pana tathārūpānaṃ arahataṃ dassaṃ hotīti atha kho Keniyassa jatilassa etad aho si kiṃ nu kho ahaṃ samassa Gotamassa harapeyyaṃ ti ||1|| atha kho Keniyassa jatilassa etad aho si ye pi kho te brahmanānaṃ pubbakā isayo mantanaṃ kattāro mantānaṃ pavattaro yesaṃ idam etarahi brāhmaṇā porānaṃ mantapadaṃ gītaṃ pavuttam samhitam tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti, seyyath' idam Atthako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgīraso Bhāradvājo Vāsettho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarupāni pānāni sādīyimsu, ||2|| samano pi Gotamo rattūparato virato vikālabhojanā, arahati samano pi Gotamo evarūpāni pānāni sādītum ti, pahūtāni pānaṃ patiyadapetvā kajehi gāhapetvā yena bhagavā ten' upasamkamā, upasamkamitvā bhagavata saddhīṃ sammodi, sammodanīyaṃ kathaṃ sārānīyaṃ vītisaṇetvā ekamantaṃ atthāsi ekamantaṃ thito kho Keniyo jatilo bhagavantam etad avoca patigāhātū me bhavaṃ Gotamo pānaṃ ti tena hi Keniya bhikkhūnaṃ dehīti bhikkhū kukkucāyantaṃ na patigāhanti patigāhatha bhikkhave paribhuñjathā 'ti ||3|| atha kho Keniyo jatilo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtehi panehi sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapānaṃ ekamantaṃ nisīdi ekamantaṃ nisinnaṃ kho Keniyaṃ jatilaṃ bhagavā dhammīyā kathāya sandassesī sampahamsesī atha

kho Keniyo jatilo bhagavata dhammiya kathāya sandassito
 sampahamsito bhagavantam etad avoca adhivāsetu me
 bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghe-
 na 'ti || 4 || mahā kho Keniya bhikkhusamgho addhatelasāni
 bhikkhusatāni tvañi ca brāhmanesu abhippasanno 'ti duti-
 yam pi kho Keniyo jatilo bhagavantam etad avoca kiñi cāpi
 bho Gotama mahā bhikkhusamgho addhatelasāni bhikkhusa-
 tāni ahañi ca brāhmanesu abhippasanno adhivāsetu me
 bhikkhusamghenā 'ti mahā kho abhippasanno 'ti
 tatīyam pi kho Keniyo jatilo bhagavantam etad avoca kiñi
 cāpi saddhim bhikkhusamghenā 'ti adhivāsesi bhaga-
 vā tunhībhavena atha kho Keniyo jatilo bhagavato adhivā-
 sanam viditvā utthāyāsanaṁ pakkāmi || 5 || atha kho bhagavā
 etasmim nīdāne dhammikatham katvā bhikkhū amantesi
 anujānāmi bhikkhave attha panāni ambapanam jambupā-
 nam cocapānān mocapānān madhup muddikāp sālukap
 phārusakapānān anujānāmi bhikkhave sabbam phalāra-
 sam thapetvā dhaññaphalārasam anujānāmi bhikkhave
 sabbam pattarasam thapetvā dākarasam anujānāmi bhi-
 kkhhave sabbam puppharasam thapetvā madhukapuppha-
 rasam anujānāmi bhikkhave ucchurasan ti || 6 ||

atha kho Keniyo jatilo tassā rattiyā accayena sake assame
 panītam khādaniyam bhojaniyam patiyādāpetvā bhagavato
 kalam arocāpesi kalam bho Gotama, nitthitam bhaddanta ti
 atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram
 ādāya yena Keniyassa jatilassa assamo ten' upasamkamā, upa-
 samkamitvā paññāte āsane nisīdi saddhim bhikkhusamghe-
 na atha kho Keniyo jatilo buddhapamukham bhikkhu-
 samgham panītena khādaniyena bhojaniyena sahatthā santa-
 ppetvā sampavāretvā bhagavantam bhuttāvim onītapattapā-
 nim ekamantam nisīdi || 7 || ekamantam nisinnam kho
 Keniyam jatilam bhagavā imahi gathāhi anumodī

aggihuttamukhā yaññā, sāvithī chandaso mukham,
 rājā mukham manussānam, nadānam sāgaro mukham,
 nakkhattānam mukham cando, ādicco tapatam mukham,
 puññam ākāṅkhamānānam samgho ve jayatam mukham ti

atha kho bhagavā Keniyam jatilam imahi gathāhi anumodī-
 tvā utthāyāsanaṁ pakkāmi || 8 || 35 ||

vihāro samvutadvāro, tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsivā aggalam ākotehi, vivarissati te bhagavā dvāran ti || 4 || atha kho Rojo Mallo yena so vihāro samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindam pavisitvā ukkāsivā aggalam ākotesi, vivari bhagavā dvāram atha kho Rojo Mallo vihāram pavisitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnassa kho Rojassa Mallassa bhagavā anupubbikatham kathesi seyyath' idam dānakatham — la — aparappaccayo satthu sasane bhagavantam etad avoca sadhu bhante ayyā mamañ ñeva patiganheyyum cīvarapīṇḍapātāsenāsanagilānapaccayabhesajjaparikkharam no aññesan ti yesam kho Roja sekkena ñanena sekkena dassanena dhammo dittho seyyatha-pi tayā tesam pi evam hoti aho nūna ayyā amhākañ ñeva patiganheyyum cīvarapīṇḍapātāsenāsanagilānapaccayabhesajjaparikkharam no aññesan ti tena hi Roja tava c' eva patiganhissanti aññesañ cā 'ti || 5 ||

tena kho pana samayena Kusinārāyam paṇitānam bhattānam bhattapātipātī adhiṭṭhitā hoti atha kho Rojassa Mallassa patipātīm alabhantassa etad ahosi yam nūnāham bhattaggaṃ olokeyyam, yam bhattagge nāddasam tam patiyādeyyan ti atha kho Rojo Mallo bhattaggaṃ olokento dve nāddasa dākañ ca piṭṭhakhadaniyañ ca atha kho Rojo Mallo yenayasmā Ānando ten' upasamkamī, upasamkamitvā āyasmantam Ānandam etad avoca idha me bhante Ānanda patipātīm alabhantassa etad ahosi yam nūnāham bhattaggaṃ olokeyyam, yam bhattagge nāddasam tam patiyādeyyan ti so kho aham bhante Ānanda bhattaggaṃ olokento dve nāddasam dakañ ca piṭṭhakhadaniyañ ca sac' āham bhante Ānanda patiyādeyyam dakañ ca piṭṭhakhādaniyañ ca, patiganheyya me bhagavā 'ti tena hi Roja bhagavantam patipucchissamīti || 6 || atha kho āyasma Ānando bhagavato etam attham ārocesi tena h' Ānanda patiyādetū 'ti tena hi Roja patiyādehīti atha kho Rojo Mallo tassā rattiyā accayena pahutam dakañ ca piṭṭhakhādaniyañ ca patiyādāpetvā bhagavato upanāmesī patiganhātu me bhante bhagavā dākañ ca piṭṭhakhādaniyañ cā 'ti tena hi Roja bhikkhūnam dehīti bhikkhū kukkucayanta na pa-

tiganhanti patiganhatha bhikkhave paribhuñjathā 'ti ||7||
 atha kho Rojo Mallo buddhapamukham bhikkhusamgham
 pahūtehi dakehi ca pitthakhādānīyehi ca sahattha santappe-
 tvā sampavāretva bhagavantam dhotahattham onītapattapā-
 nim ekamantam nisīdi ekamantam nisinnam kho Rojam
 Mallam bhagavā dhammīyā kathāya sandassetvā sampa-
 hamsetvā utthayāsanaṃ pakkamī atha kho bhagavā etasmim
 nidāne dhammikatham katva bhikkhū āmantesi anuñānāmi
 bhikkhave sabbañi ca dākam sabbañi ca pitthakhādāni-
 yan ti ||8|| **36**||

atha kho bhagavā Kusinārāyam yathābhūnantam viha-
 ritva yena Ātumā tena cārikam pakkāmi mahata bhikkhu-
 samghena saddhim addhatelasehi bhikkhusatehi tena kho
 pana samayena aññataro vuddhapabbajito Atumāyam pativa-
 sati nahapitapubbo, tassa dve dāraka honti mañjukā pati-
 bhāneyyakā dakkha pariyodātasippa sake ācariyake nahāpi-
 takamme ||1|| assosi kho so vuddhapabbajito bhagava
 kira Ātumam āgacchatī mahatā bhikkhusamghena saddhim
 addhatelasehi bhikkhusatehīti atha kho so vuddhapabbajito
 te dārake etad avoca bhagavā kira tāta Ātumam āgacchatī
 mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusa-
 tehi gacchatha tumhe tāta khurabbandam ādaya nāliyā-
 vāpakena anugharakam anugharakam āhindatha lonam pi
 telam pi tandulam pi khadānīyam pi samharatha, bhagavato
 āgatassa yāgupānam karissāmā 'ti ||2|| evam tāta 'ti kho te
 dāraka tassa vuddhapabbajitassa patisunitvā khurabbandam
 ādaya nāliyavāpakena anugharakam anugharakam āhindanti
 lonam pi telam pi tandulam pi khādānīyam pi samharantā
 manussā te dārake mañjuka patibhāneyyake passitva ye pi
 na kārāpetukāmā te pi karapenti kārāpetvāpi bahum denti
 atha kho te dārakā bahum lonam pi telam pi tandulam pi
 khādānīyam pi samharimsu ||3||

atha kho bhagavā anupubbena cārikam caramāno yena
 Ātumā tad avasari tatra sudam bhagavā Ātumāyam vi-
 haratī Bhūsāgāre atha kho so vuddhapabbajito tassā
 rattiyaṃ accayena pahūtam yāgum patiyādāpetvā bhagavato
 upanāmesī patiganhātu me bhante bhagava yāgun ti jā-

nantāpi tathāgatā pucchanti — la — sāvakanam vā sikkhāpadam paññāpessāmā 'ti atha kho bhagavā tam vuddhapabbajitam etad avoca kut' āyam bhikkhu yāgū 'ti atha kho so vuddhapabbajito bhagavato etam attham ārocesi || 4' |
vigarahi buddho bhagavā ananucchaviyam moghapurisa ananulomikam appatirūpam assāmanakam akappiyam akaranīyam katham hi nāma tvam moghapurisa pabbajito akappiye samādapessasi n' etam moghapurisa appasannanam vā pasādaya vigarahitvā dhammikatham katvā bhikkhū āmantesi na bhikkhave pabbajitena akappiye samādapetabbam yo samādapeyya, āpatī dukkatassa na ca bhikkhave nahāpītapubbena khurabbandam pariharitabbam yo parihareyya, āpatī dukkatassā 'ti || 5 || 37 ||

atha kho bhagavā Âtumāyam yathābhirantam viharitvā yena Sāvattī tena cārikam pakkāmi anupubbena cārikam caramāno yena Sāvattī tad avasari tatra sudam bhagavā Sāvattīyam viharati Jetavane Anāthapindikassa ārāme tena kho pana samayena Sāvattīyam bahum phalakhadaniyam ussannam hoti atha kho bhikkhūnam etad ahosi kim nu kho bhagavatā phalakhadaniyam anuññātam kim ananuññātan ti bhagavato etam attham ārocesum anujānāmi bhikkhave sabbam phalakhadaniyan ti || 1 || 38 ||

tena kho pana samayena samghikāni bījāni puggalikāya bhūmiyā ropiyanti, puggalikāni bījāni samghikāya bhūmiya ropiyanti bhagavato etam attham ārocesum samghikāni bhikkhave bījāni puggalikāya bhūmiyā ropitāni bhāgam datvā paribhuñjitabbāni, puggalikāni bījāni samghikāya bhūmiyā ropitāni bhāgam datvā paribhuñjitabbāni || 1 || 39 ||

tena kho pana samayena bhikkhūnam kismiñci-kismiñci thāne kukkuccam uppajjati kim nu kho bhagavatā anuññātam kim ananuññātan ti bhagavato etam attham ārocesum yam bhikkhave mayā idam na kappatīti appatikkhittam, tañ ce akappiyam anulometi kappiyam patibāhati, tam vo na kappati yam bhikkhave mayā idam na kappatīti appa-

tikkhittam, tan ce kappiyam anulometi akappiyam patibāha-
ti, tam vo kappatī yañi ca bhikkhave maya idam kappatīti
ananuññātam, tañi ce akappiyam anulometi kappiyam patibā-
hati, tam vo na kappatī yam bhikkhave mayā idam
kappatīti ananuññātam, tañi ce kappiyam anulometi akappi-
yam patibahati, tam vo kappatīti ||1||

atha kho bhikkhūnam etad ahoṣi kappatī nu kho yā-
vakālikena yāmakālikam na nu kho kappatī kappatī nu
kho yāvakālikena sattahakālikam na nu kho kappatī ka-
ppatī nu kho yāvakālikena yāvajīvikam na nu kho kappatī
kappatī nu kho yāmakālikena sattāhakālikam na nu kho
kappatī kappatī nu kho yāmakālikena yāvajīvikam na nu
kho kappatī kappatī nu kho sattāhakālikena yāvajīvikam
na nu kho kappatīti bhagavato etam attham ārocesum ||2||
yāvakālikena bhikkhave yamakālikam tadahu patiggahī-
tam kāle kappatī vikāle na kappatī yāvakālikena bhi-
kkhave sattāhakālikam tadahu patiggahitam kāle kappatī
vikāle na kappatī yāvakālikena bhikkhave yāvajīvikam
tadahu patiggahitam kāle kappatī vikāle na kappatī
yāmakālikena bhikkhave sattahakālikam t p yame
kappatī yāmātikkante na kappatī yāmakālikena bhikk-
have yāvajīvikam t p yāme kappatī yāmātikkante na
kappatī sattāhakālikena bhikkhave yāvajīvikam sattā-
ham kappatī sattāhātikkante na kappatīti ||3|| 40 ||

bhesajjakkhandhakam chattham

imamhi khandhake vatthum ekasatam chavatthum tassa
uddanam

sāradike, vikāle pi, vasam, mūle, pitthehi ca,
kasāvehi, panna-phalam, jatu-lonam, chakanam ca,|
cunnam, cālīni, mamsan ca, añjanam, upapisanam,
añjanī, ucca-parutā, salāka, salakodhani,|
thavikam, bandhakam, suttam, muddhani telam, natthu ca,
natthukarani, dhūmañi ca, nettañ, cā, 'pidhānam, thavi,|
telapākesu, majjañi ca, atikkhitta-abbhañjanam,
tumbam, sedam, sambhārañi ca, mahā-bhaṇṇodakam tathā,|
dakakottham, lohitañi ca, viśānam, pādabbhañjanam,
5 pajjam, sattham, kasāvañi ca, tulakka kabalīkam,|

- colam, sāsapakuttañ ca, dhûma sakkharikâya ca,
 vanatelam, vikâsikam, vikatañ ca, patiggaham,|
 gûtham, karonto, loliñ ca, khâram, muttahaṛitakî,
 gandha, virecanañ c'eva, acchâ, 'kata-katâkatam,|
 paticchâdanî pabbhârâ, ârâmi, sattahena ca,
 gulam, muggam, sovîrañ ca, sâmapâkâ, punâ pace,|
 punanuññâsî, dubbhikkhe, phalañ ca, tîla khâdanî,
 purebhattam, kâyadâho, nibbattañ ca, bhagandalam,|
 vatthikammañ ca, Suppi ca, manussamamsam eva ca,
 10 hatthî, assâ, sunakho ca, ahî, sîha-vyaggha-dîpikam,|
 accha-taracchamamsañ ca, patipâtî ca, yâgu ca,
 tarunam aññatra, gulam, Sunidh' âvasathâgâram,|
 Ambapâlî ca, Lucchavî, Gaṅgâ, Kotî saccakathâ,
 uddissakatam, subhikkham punad eva patikkhipî,|
 meggho, Yasojo, Mendako ca, gorasam pâtheyyakena ca,
 Kenî, ambo, jambu, coca moca-madhu, muddikâ, sâlukam,|
 phârusakâ, dâka pittham, Âtumâyam nahapito,
 Sâvatthiyam phala bîjam, kasmîm thâne ca, kâlîko 'tî

M A H A V A G G A

VII

Tena samayena buddho bhagavā Sāvattthiyam viharatī
 Jetavane Anāthapīṇḍikassa ārāme tena kho pana
 samayena timsamattā Pātheyyakā bhikkhū sabbe āra-
 ñṇakā sabbe pīṇḍapātikā sabbe pamsukūlika sabbe tecivarika
 Sāvattthim gacchantā bhagavantam dassanāya upakattthāya
 vassūpanayikaya nāsakkhimsu Sāvattthiyam vassūpanayikam
 sambhāvetum, antarā magge Sākete vassam upagacchimsu
 te ukkanthitarupā vassam vasimsu āsanneva no bhagavā vi-
 haratī ito chasu yojanesu na ca mayam labhāma bhaga-
 vantam dassanāya 'tī atha kho te bhikkhū vassam vutthā
 temasaccayena katāya pavāranaya deve vassante udakasamga-
 he udakacikkhulle okapunnehi cīvarehi kilantarūpā yena Sā-
 vatthi Jetavanam Anāthapīṇḍikassa ārāmo yena bhagavā
 ten' upasamkamimsu, upasamkamitvā bhagavantam abhivā-
 detvā ekamantam nisīdīmsu ||1|| ācīnam kho pan' etam
 buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim
 paṭisammoditum atha kho bhagavā te bhikkhū etad avoca
 kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci sam-
 aggā sammodamānā avivadamānā phasukam vassam va-
 sītha na ca pīṇḍakena kilamīthā 'tī khamanīyam bha-
 gavā, yāpanīyam bhagavā, samaggā ca mayam bhante sam-
 modamānā avivadamānā vassam vasīmā na ca pīṇḍakena
 kilamīmā idha mayam bhante timsamattā Pātheyyakā
 bhikkhū Sāvattthim āgacchantā bhagavantam dassanāya upa-
 katthāya vassūpanāyikāya nāsakkhimā Savattthiyam vassū-
 panāyikam sambhāvetum, antarā magge Sākete vassam upa-
 gacchīmā te mayam bhante ukkanthitarupā vassam va-

simha āsanneva no bhagavā vīharatī ito chasu yojanesu ña
ca mayam labhāma bhagavantam dassanāyā 'tī atha kho
mayam bhante vassam vutthā temāsaccayena katāya pavāra-
nāya deve vassante udakasamgahe udakacikkhale okapunne-
hi cīvarehi kilantarūpā addhanam āgata 'tī ||2|| atha kho
bhagavā etasmim nīdāne dhammīkatham katvā bhikkhū
āmantesī anujānāmi bhikkhave vassam vutthanam bhikkhū-
nam kathīnam attharītum atthatakathīnānam vo bhī-
kkhave pañca kappissanti anamantacāro asamādānacāro gana
bhojanam yāvadatthacīvaram yo ca tattha cīvaruppādo so
nesam bhavissatī atthatakathīnānam vo bhikkhave imāni
pañca kappissanti evañ ca pana bhikkhave kathīnam attha-
rītabbam ||3|| vyattena bhikkhunā patibalena samgho ñā-
petabbo sunātu me bhante samgho idam samghassa kathī-
nadussam uppannam yadi samghassa pattakallam, samgho
imam kathīnadussam itthannāmassa bhikkhuno dadeyya ka-
thīnam attharītum esā ñattī sunātu me bhante samgho
idam samghassa kathīnadussam uppannam samgho imam
kathīnadussam itthannāmassa bhikkhuno detī kathīnam
attharītum yassāyasmato khamatī imassa kathīnadussassa
itthannāmassa bhikkhuno dānam kathīnam attharītum so
tunh' assa yassa na kkhamatī so bhaseyya dīnnam idam
samghena kathīnadussam itthannāmassa bhikkhuno kathīnam
attharītum khamatī samghassa, tasmā tunhī, evam etam
dhārayāmitī ||4|| evam kho bhikkhave atthataṃ hotī kathī-
nam, evam anatthataṃ kathañ ca bhikkhave anatthataṃ
hotī kathīnam na ullikhītamattena atthataṃ hotī kathī-
nam, na dhovanamattena atthataṃ hotī kathīnam, na cīvara-
vicāranamattena atth h kath, na cchedanamattena atth h
k, na bandhanamattena atth h k, na ovattīkakaranama-
ttena atth h k, na kandusakaranamattena atth h k, na
dalhīkammakaranamattena atth h k, na anuvātakarana-
mattena atth h k, na paribhandakaranamattena atth h k,
na ovaddheyyakaranamattena atth h k, na kambalamadda-
namattena atth h k, na nīmittakatena atth h k, na pari-
kathākatena atth h k, na kukkukatena atth h k, na
sannīdhīkatena atth h k, na nissaggiyena atth h k, na
akappakatena atth h k, na aññātra samghātiya atth h k,

na aññātra uttarāsaṅgena atth h k, na aññātra antaravāsa-
kena atth h k, na aññātra pañcakena vā atirekapañcakena
vā tadah' eva sañchinnena samandalīkatena atth h k, na
aññātra puggalassa atthārā atth h kathinam sammā c' eva
atthataṃ hoti kathinam tañ ce nissimattho anumodati evaṃ
pi anatthataṃ hoti kathinam evaṃ kho bhikkhave anattha-
taṃ hoti kathinam ||5|| kathañ ca bhikkhave atthataṃ hoti
kathinam ahatena atthataṃ hoti kathinam, ahatakappena
atth h k, pīlotikāya atth h k, pamsukūlena atth h k,
pāpanikena atth h k, animittakatena atth h k, aparika-
thākatena atth h k, akukkukatena atth h k, asannidhika
tena atth h k, anissaggiyena atth h k, kappakatena atth
h k, samghātiyā atth h k, uttarāsaṅgena atth h k, anta-
ravāsakena atth h k, pañcakena vā atirekapañcakena vā
tadah' eva sañchinnena samandalīkatena atth h k, pugga-
lassa atthārā atth h k, sammā c' eva atthataṃ hoti kathi-
nam tañ ce sīmattho anumodati evaṃ pi atthataṃ hoti kathi-
nam evaṃ kho bhikkhave atthataṃ hoti kathinam ||6||

kathañ ca bhikkhave ubbhatam hoti kathinam atth' imā
bhikkhave mātikā kathinassa ubbhārāya pakkamananti
kā nitthānantikā sannitthānantikā nāsanantika savanantikā
asāvacchedikā sīmatikkantikā sahubbhārā 'ti ||7||1||

bhikkhu atthatakathino katacīvaram ādāya pakkamati na
paccessan ti tassa bhikkhuno pakkamanantiko kathinu-
ddhāro bhikkhu atthatakathino cīvaram ādāya pakkamati,
tassa bahisīmagatassa evaṃ hoti idh' ev' imam cīvaram kā-
ressam na paccessan ti, so tam cīvaram kareti tassa bhi-
kkhuno nitthānantiko kathinuddhāro bhikkhu atthataka-
thino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ
hoti n' ev' imam cīvaram kāressam na paccessan ti tassa
bhikkhuno sannitthānantiko kathinuddhāro bhikkhu attha-
takathino cīvaram ādāya pakkamati, tassa bahisīmagatassa
evaṃ hoti idh' ev' imam cīvaram kāressam na paccessan ti,
so tam cīvaram kareti, tassa tam cīvaram kayīramāṇam nassa-
ti tassa bhikkhuno nāsanantiko kathinuddhāro ||1|| bhi-
kkhu atthatakathino cīvaram ādāya pakkamati paccessan ti,
so bahisīmagato tam cīvaram kareti, so katacīvaro sunāti

ubbhatam kira tasmim āvāse kathīnan tī tassa bhikkhuno
savanantiko kathīnuddhāro bhikkhu atthatakathīno cīva-
ram ādāya pakkamatī paccessan tī, so bahisīmagato tam
cīvaram kāreti, so katacīvaro paccessam paccessan tī bahi-
ddhā kathīnuddhāram vītīnāmetī tassa bhikkhuno sīmā-
tikantiko kathīnuddhāro bhikkhu atthatakathīno cīva-
ram ādāya pakkamatī paccessan tī, so bahisīmagato tam cīvaram
kāreti, so katacīvaro paccessam paccessan tī sambhunātī ka-
thīnuddhāram tassa bhikkhuno saha bhikkhūhi kathīnu-
ddhāro ||2||2||

ādāyasattakam nīttitām

bhikkhu atthatakathīno katacīvaram samādaya pakkamatī
na paccessan tī tassa bhikkhuno pakkamanantiko kathīnu-
ddhāro bhikkhu atthatakathīno cīvaram samādaya pakka-
matī, tassa bahisīmagatassa evam hotī idh' ev' imam cīva-
ram karessam na paccessan tī, so tam cīvaram kāreti tassa
bhikkhuno nīttīnantiko kathīnuddhāro bhikkhu atthata-
kathīno cīvaram samādaya pakkamatī, tassa bahisīmagatassa
evam hotī n' ev' imam cīvaram karessam na paccessan tī
tassa bhikkhuno sannīttīnantiko kathīnuddhāro bhikkhu
atthatakathīno cīvaram samadaya pakkamatī, tassa bahisī-
magatassa evam hotī idh' ev' imam cīvaram karessam na
paccessan tī, so tam cīvaram kāreti tassa tam cīvaram
kayīramānam nassatī tassa bhikkhuno nāsanantiko kathī-
nuddhāro ||1|| bhikkhu atthatakathīno cīvaram samādaya
pakkamatī paccessan tī, so bahisīmagato tam cīvaram kāreti,
so katacīvaro sunātī ubbhatam kira tasmim āvāse kathīnan
tī tassa bhikkhuno savanantiko kathīnuddhāro bhikkhu
atthatakathīno cīvaram samādaya pakkamatī paccessan tī, so
bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam
paccessan tī bahiddhā kathīnuddhāram vītīnāmetī tassa
bhikkhuno sīmātikantiko kathīnuddhāro bhikkhu attha-
takathīno cīvaram samādaya pakkamatī paccessan tī, so ba-
hisīmagato tam cīvaram kāreti, so katacīvaro paccessam
paccessan tī sambhunātī kathīnuddhāram tassa bhikkhuno
saha bhikkhūhi kathīnuddhāro ||2||3||

samādayasattakam nīttitām

bhikkhu atthatakathino vippakatacīvaram ādāya pakkamatī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressam na pācessan ti, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko (= ch 2, read vippakatacīvaram ādāya instead of cīvaram adāya, the pakkamanantiko kathinuddhāro is omitted) saha bhikkhūhi kathinuddhāro ||1||4||

ādāyachakkam nitthitam

bhikkhu atthatakathino vippakatacīvaram samādāya pakkamatī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressam na pācessan ti, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko (= ch 3, read vippakatacīvaram samādāya instead of cīvaram samādāya, the pakkamanantiko kathinuddhāro is omitted) saha bhikkhūhi kathinuddhāro ||1||5||

samādāyachakkam

bhikkhu atthatakathino cīvaram ādāya pakkamatī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressam na pācessan ti, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko kathinuddhāro bhikkhu atthatakathino cīvaram ādāya pakkamatī, tassa bahisīmagatassa evam hoti n' ev' imam cīvaram kāressam na pācessan ti tassa bhikkhuno sannitthānantiko kathinuddhāro bhikkhu atthatakathino cīvaram ādāya pakkamatī, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressam na pācessan ti, so tam cīvaram kāreti tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nāsanantiko kathinuddhāro ||1|| bhikkhu atthatakathino cīvaram ādāya pakkamatī na pācessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko kathinuddhāro bhikkhu atthatakathino cīvaram ādāya pakkamatī na pācessan ti, tassa bahisīmagatassa evam hoti n' ev' imam cīvaram kāressan ti tassa bhikkhuno sannitthānantiko kathinuddhāro bhikkhu atthatakathino cīvaram ādāya pakkamatī na pācessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kāressan

ti, so tam cīvaram kâreti, tassa tam cīvaram kayīramanam nassati tassa bhikkhuno nâsanantiko kathinuddhâro ||2|| bhikkhu atthatakathino cīvaram âdāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kâressam na paccessan ti, so tam cīvaram kâreti tassa bhikkhuno nithānantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti n' ev' imam cīvaram karessam na paccessan ti tassa bhikkhuno sannithānantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram karessam na paccessan ti, so tam cīvaram kâreti, tassa tam cīvaram kayīramanam nassati tassa bhikkhuno nâsanantiko kathinuddhâro ||3|| bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram karessam na paccessan ti, so tam cīvaram kâreti tassa bhikkhuno nithānantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvaram kâressam na paccessan ti, so tam cīvaram kâreti, tassa tam cīvaram kayīramanam nassati tassa bhikkhuno nâsanantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kâreti, so katacīvaro sunāti ubbhatam kira tasmim āvāse kathinan ti tassa bhikkhuno savanantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kâreti, so katacīvaro paccessam paccessan ti bahiddhā kathinuddharam vītīnāmeti tassa bhikkhuno sīmâtikkantiko kathinuddhâro bhikkhu atthatakathino cīvaram âdāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kâreti, so katacīvaro paccessam paccessan ti sambhu-

nāti kathinuddhāram tassa bhikkhuno saha bhikkhūhi
kathinuddhāro ||4||6||

bhikkhu atthatakathino cīvaram samādaya pakkamati
— pa — ādayapakkamanavārasadisam evam vitthāretabbam
— la — bhikkhu atthatakathino vippakatacīvaram ādaya
pakkamati — la — samādayapakkamanavārasadisam evam
vitthāretabbam — la — bhikkhu atthatakathino vippakata-
cīvaram samādaya pakkamati (= ch 6, read vippaka-
ta-cīvaram samādaya instead of cīvaram ādaya) saha
bhikkhūhi kathinuddharo ||1||7||

ādayabhānavāram nitthitam

bhikkhu atthatakathino cīvarasāya pakkamati, so bahisīma-
gato tam cīvarāsam payirupāsati anasāya labhati āsaya na
labhati, tassa evam hoti idh' ev' imam cīvaram kāressam na
paccessan ti, so tam cīvaram kāreti tassa bhikkhuno nitthān-
antiko kathinuddhāro bhikkhu atthatakathino cīvarasāya
tassa evam hoti n' ev' imam cīvaram kaessam na pa-
ccessan ti tassa bhikkhuno sannitthānantiko kathinuddhāro
tassa evam hoti idh' ev' imam cīvaram kaessam na pa-
ccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayirama-
nam nassati tassa bhikkhuno nāsanantiko kathinuddhāro bhi-
kkhu atthatakathino cīvarasāya pakkamati, tassa bahisīmaga-
tassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na
paccessan ti, so tam cīvarasam payirupāsati, tassa sā cīvarasā
upacchiyyati tassa bhikkhuno āsāvachhediko kathinuddhāro
||1|| bhikkhu atthatakathino cīvarasāya pakkamati na pa-
ccessan ti, so bahisīmagato tam cīvarāsam payirupāsati
anāsāya labhati āsāya na labhati, tassa evam hoti idh' ev'
imam cīvaram kāressan ti, so tam cīvaram kāreti tassa
bhikkhuno nitthānantiko kathinuddhāro bhikkhu atthata-
kathino tassa evam hoti n' ev' imam cīvaram kāressan
ti tassa bhikkhuno sannitthānantiko kathinuddhāro
tassa evam hoti idh' ev' imam cīvaram kāressan ti, so tam
cīvaram kāreti, tassa tam cīvaram kayiramanam nassati
tassa bhikkhuno nāsanantiko kathinuddharo bhikkhu attha-
takathino cīvarasāya pakkamati na paccessan ti, tassa bahisī-

magatassa evam hoti idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupasati, tassa sâ cīvarāsâ upacchijjati tassa bhikkhuno âsavacchediko kathinuddhâro ||2|| bhikkhu atthatakathino cīvarāsâya pakkamatī anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, so bahisīmagato tam cīvarasam payirupāsati anāsâya labhati âsâya na labhati, tassa evam hoti idh' ev' imam cīvaram kâessam na paccessan ti, so tam cīvaram kâreti tassa bhikkhuno nitthānantiko kathinuddhâro tassa evam hoti n' ev' imam cīvaram kâessam na paccessan ti tassa bhikkhuno sannitthānantiko kathinuddhâro tassa evam hoti idh' ev' imam cīvaram kâessam na paccessan ti, so tam cīvaram kâreti, tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nāsanantiko kathinuddhâro bhikkhu atthatakathino cīvarāsâya pakkamatī anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sâ cīvarāsâ upacchijjati tassa bhikkhuno âsavacchediko kathinuddhâro ||3||8||

anasādolasakam nitthitam

bhikkhu atthatakathino cīvarāsâya pakkamatī paccessan ti, so bahisīmagato tam cīvarasam payirupasati âsâya labhati anāsâya na labhati, tassa evam hoti idh' ev' imam cīvaram kâessam na paccessan ti, so tam cīvaram kâreti tassa bhikkhuno nitthānantiko kathinuddhâro tassa evam hoti n' ev' imam cīvaram kâessan na paccessan ti tassa bhikkhuno sannitthānantiko kathinuddhâro tassa evam hoti idh' ev' imam cīvaram kâessam na paccessan ti, so tam cīvaram kâreti, tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nāsanantiko kathinuddhâro bhikkhu atthatakathino cīvarāsâya pakkamatī paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sâ cīvarāsâ upacchijjati tassa bhikkhuno âsavacchediko kathinuddhâro ||1|| bhikkhu atthatakathino cīvarāsâya pakkamatī paccessan ti, so bahisīmagato sunāti ubbhatam

kira tasmim āvāse kathīnan ti, tassa evam hoti yato tasmim āvāse ubbhatam kathīnam idh' ev' imam cīvarasam payirupāsissan ti, so tam cīvarāsam payirupāsati āsāya labhati anāsaya na labhati, tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti tassa bhikkhuno nittānantiko kathīnuddhāro tassa evam hoti n' ev' imam cīvaram karessam na paccessan ti tassa bhikkhuno sannittānantiko kathīnuddhāro tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayīramānam nassati tassa bhikkhuno nasanantiko kathīnuddhāro bhikkhu atthatakathīno cīvarāśāya pakkamati paccessan ti, so bahisīmagato sunāti ubbhatam kira tasmim āvāse kathīnan ti, tassa evam hoti yato tasmim āvāse ubbhatam kathīnam idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsa upacchijjati tassa bhikkhuno āsāvachediko kathīnuddhāro ||2|| bhikkhu atthatakathīno cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarasam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro sunāti ubbhatam kira tasmim āvāse kathīnan ti tassa bhikkhuno savanantiko kathīnuddhāro bhikkhu atthatakathīno cīvarāśāya pakkamati paccessan ti, tassa bahisīmagatassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsa upacchijjati tassa bhikkhuno āsāvachediko kathīnuddhāro bhikkhu atthatakathīno cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kathīnuddhāram vītīnāmeti tassa bhikkhuno sīmatikkantiko kathīnuddhāro bhikkhu atthatakathīno cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsaya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhunnāti kathīnuddhāram tassa bhikkhuno saha bhikkhūhi kathīnuddhāro ||3||9||

āsādolasakam nittitātam

bhikkhu atthatakathino kenacid eva karaniyena pakkamati, tassa bahisimagatassa civarasa uppajjati, so tam civarasam payirupasati anasaya labhati asaya na labhati, tassa evam hoti idh' ev' imam civaram kassam na paccassan ti, so tam civaram kareti tassa bhikkhuno nitthanantiko kathinuddhâro tassa evam hoti n' ev' imam civaram kassam na paccassan ti tassa bhikkhuno sannitthanantiko kathinuddhâro tassa evam hoti idh' ev' imam civaram kassam na paccassan ti, so tam civaram kareti, tassa tam civaram kayramanam nassati tassa bhikkhuno nasanantiko kathinuddhâro bhikkhu atthatakathino kenacid eva karaniyena pakkamati, tassa bahisimagatassa civarasa uppajjati, tassa evam hoti idh' ev' imam civarasam payirupassam na paccassan ti, so tam civarasam payirupasati, tassa sa civarasa upacchijjati tassa bhikkhuno asavacchediko kathinuddhâro ||1|| bhikkhu atthatakathino kenacid eva karaniyena pakkamati na paccassan ti, tassa bahisimagatassa civarasa uppajjati, so tam civarasam payirupasati anasaya labhati asaya na labhati, tassa evam hoti idh' ev' imam civaram kassan ti, so tam civaram kareti, tassa bhikkhuno nitthanantiko kathinuddhâro tassa evam hoti n' ev' imam civaram kassan ti tassa bhikkhuno sannitthanantiko kathinuddhâro tassa evam hoti idh' ev' imam civaram kassan ti, so tam civaram kareti, tassa tam civaram kayramanam nassati tassa bhikkhuno nasanantiko kathinuddhâro bhikkhu atthatakathino kenacid eva karaniyena pakkamati na paccassan ti, tassa bahisimagatassa civarasa uppajjati, tassa evam hoti idh' ev' imam civarasam payirupassan ti, so tam civarasam payirupasati, tassa sa civarasa upacchijjati tassa bhikkhuno asavacchediko kathinuddhâro ||2|| bhikkhu atthatakathino kenacid eva karaniyena pakkamati anadhitthitena, n' ev' assa hoti paccassan ti, na pan' assa hoti na paccassan ti, tassa bahisimagatassa civarasa uppajjati, so tam civarasam payirupasati anasaya labhati asaya na labhati, tassa evam hoti idh' ev' imam civaram kassam na paccassan ti, so tam civaram kareti tassa bhikkhuno nitthanantiko kathinuddhâro tassa evam hoti n' ev' imam civaram kassam na paccassan ti tassa bhikkhuno sanni-

tthānantiko kathinuddhāro tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati tassa bhikkhuno nāsanantiko kathinuddhāro bhikkhu atthatakathino kenacid eva karaniyena pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evam hoti idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchiyyati tassa bhikkhuno āsāvachediko kathinuddhāro ||3||10||

karanīyadolasakam nitthitam

bhikkhu atthatakathino disamgamiko pakkamati cīvarapativisam apacinayamano, tam enam disamgatam bhikkhū pucchanti kaham tvam āvuso vassam vuttho kattha ca te cīvarapativiso 'ti so evam vadeti amukasmim āvāse vassam vuttho 'mhi tattha ca me cīvarapativiso ti te evam vadanti gacchāvuso tam cīvaram āhara, mayan te idha cīvaram karissāmā 'ti so tam āvāsam gantvā bhikkhū pucchati kaham me āvuso cīvarapativiso 'ti te evam vadanti ayan te āvuso cīvarapativiso, kaham gamissasīti so evam vadeti amukam nāma āvāsam gamissami tattha me bhikkhū cīvaram karissantīti te evam vadanti alam avuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti tassa bhikkhuno nitthānantiko kathinuddhāro bhikkhu atthatakathino disamgamiko pakkamati — la — tassa bhikkhuno sannitthānantiko kathinuddhāro bhikkhu atthatakathino disamgamiko pakkamati — la — tassa bhikkhuno nāsanantiko kathinuddhāro ||1|| bhikkhu atthatakathino disamgamiko pakkamati cīvarapativisam apacinayamāno ayan te avuso cīvarapativiso 'ti so tam cīvaram ādāya tam āvāsam gacchati, tam enam antarā magge bhikkhu pucchanti āvuso kaham gamissasīti so evam vadeti amukam nāma āvāsam gamissami, tattha me bhikkhū cīvaram karissantīti te evam vadanti alam āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti tassa evam hoti idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti

tassa bhikkhuno nitthānantiko kathinuddharo tassa evam
 hoti n' ev' imam cīvaram kāressam na paccessan ti tassa
 bhikkhuno sannitthānantiko kathinuddharo idh' ev'
 imam cīvaram karessam na paccessan ti, so tam cīvaram
 kāreti, tassa tam cīvaram kayiramānam nassati tassa bhi-
 kkhuno nāsanantiko kathinuddhāro ||2|| bhikkhu atthata-
 kathino disamgamiko pakkamati cīvaram apacinayamano
 ayan te āvuso cīvarapativiso 'ti so tam cīvaram ādāya tam
 āvāsam gacchati, tassa tam avāsam gacchantassa evam hoti
 idh' ev' imam cīvaram kāressam na paccessan ti, so tam
 cīvaram kāreti tassa bhikkhuno nitthānantiko kathin-
 uddharo n' ev' imam cīvaram kāressam na paccessan ti
 tassa bhikkhuno sannitthānantiko kathinuddharo idh'
 ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram
 kāreti, tassa tam cīvaram kayiramānam nassati tassa bhi-
 kkhuno nāsanantiko kathinuddhāro ||3||11||

apacinanavakam nitthitam

bhikkhu atthatakathino phāsuvihāriko cīvaram ādāya
 pakkamati amukam nāma āvāsam gamissāmi, tattha me
 phasu bhavissati vasissāmi, no ce me phāsu bhavissati amu-
 kam nāma āvāsam gamissāmi, tattha me phāsu bhavissati
 vasissāmi, no ce me phāsu bhavissati amukam nāma āvāsam
 gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me
 phāsu bhavissati paccessan ti tassa bahisīmagatassa evam
 hoti idh' ev' imam cīvaram kāressam na paccessan ti, so
 tam cīvaram kāreti tassa bhikkhuno nitthānantiko kathin-
 uddhāro bhikkhu atthatakathino phāsuvihāriko pa-
 ccessan ti tassa bahisīmagatassa evam hoti n' ev' imam
 cīvaram kāressam na paccessan ti tassa bhikkhuno sanni-
 tthanantiko kathinuddhāro bhikkhu atthatakathino phasu-
 vihāriko paccessan ti tassa bahisīmagatassa evam
 hoti idh' ev' imam cīvaram karessam na paccessan ti, so
 tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati
 tassa bhikkhuno nāsanantiko kathinuddhāro bhikkhu attha-
 takathino phāsuvihāriko paccessan ti so bahisīmagato
 tam cīvaram kāreti, so katacīvaro paccessam paccessan ti
 bahiddhā kathinuddhāram vītunāmeti tassa bhikkhuno sī-

mâtikkantiko kathinuddhâro bhikkhu atthatakathino phâsuvihâriko paccessan ti so bahisîmagato tam cîvaram kâreti, so katacîvaro paccessam paccessan ti sambhunâti kathinuddhâram tassa bhikkhuno saha bhikkhuhi kathinuddhâro ||1||12||

phâsuvihârapaṇicakam nitthitam

dve 'me bhikkhave kathinassa palibodhâ dve apalibodha katame ca bhikkhave dve kathinassa palibodhâ âvasapalibodho ca cîvarapalibodho ca kathaṇi ca bhikkhave âvâsapalibodho hoti idha bhikkhave bhikkhu vassati vâtasam âvâse sâpekkho vâ pakkamatî paccessan ti evam kho bhikkhave âvâsapalibodho hoti kathaṇi ca bhikkhave cîvarapalibodho hoti idha bhikkhave bhikkhuno cîvaram akatam va hoti vippakatam vâ cîvarâsâ va anupacchinâ evam kho bhikkhave cîvarapalibodho hoti ime kho bhikkhave dve kathinassa palibodha ||1|| katame ca bhikkhave dve kathinassa apalibodhâ avasaapalibodho ca cîvaraapalibodho ca kathaṇi ca bhikkhave âvâsaapalibodho hoti idha bhikkhave bhikkhu pakkamatî tamha avâsâ cattena vantena muttena anapekkhena na paccessan ti evam kho bhikkhave âvâsapalibodho hoti kathaṇi ca bhikkhave cîvaraapalibodho hoti idha bhikkhave bhikkhuno cîvaram katam vâ hoti nattham vâ vinattham vâ daddham vâ cîvarâsâ vâ upacchinâ evam kho bhikkhave cîvaraapalibodho hoti ime kho bhikkhave dve kathinassa apalibodha 'ti ||2||13||

kathinakkhandhakam sattamam

imamhi khandhake vatthu dolasa, peyyâlamukhanî ekasatam atthârasa tassa uddânam

timsa Patheyyakâ bhikkhû Sâket' ukkanthitâ vasum vassam vutth' okapunnehi agamum jînadassanam | idam vatthum kathinassa, kappiyan ti ca paṇicaka anâmantâ asamacârâ tath' eva ganabhajanam | yâvadatthaṇi ca uppâdo atthâtânam bhavissati fiatti ev' atthatafi c' eva, evaṇi c' eva anatthatam | ullikhi dhovanâ c' eva vicâianam ca chedanam bandhan' ovatti kandu ca dalhikamm'-anuvâtikâ |

- paribhandam ovatteyyam maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātīreke sañchinnena samandali
 na aññatra puggalā, sammā nissimatto anumodati, |
 kathinam anattatam hoti evam buddhena desitam
 ahat' ākappa-piloti-pamsu-pāpanikaya ca |
 animitt'-āparikathā akukku asannidhi ca
 anissaggi kappakate tathā ticivarena ca |
 pañcake vatīreke vā chinna samandalikate
 puggalass' atthārā, sammā sīmattho anumodati |
 evam kathinatttharanam ubbhārass' attha mātīkā
 10 pakkamananti nitthānam sannitthānāñi ca nasanam |
 savanam asavacchedi sīmā saubbhār' atthamī
 katacivaram ādaya na paccessan ti gacchati, |
 tassa tam kathinuddhāro hoti pakkamanantiko
 ādaya cīvaram yāti nissīme idha cintayī |
 kāressam na paccessan ti nitthāne kathinuddhāro
 ādaya nissīmam n' eva na paccessan timānaso |
 tassa tam kathinuddhāro sannitthānantiko bhavē
 ādaya cīvaram yāti nissīme idha cintayī |
 kāressam na paccessan ti kayīram tassa nassati,
 15 tassa tam kathinuddhāro bhavati nāsanantiko |
 ādaya yāti paccessam bahi kāreti cīvaram
 cīvarakato sunati ubbhatam kathinam tahi, |
 tassa tam kathinuddhāro bhavati savanantiko
 ādaya yāti paccessam bahi kareti cīvaram |
 katacīvaro bahiddha nāmeti kathinuddhāram,
 tassa tam kathinuddhāro sīmātikkantiko bhavē |
 ādaya yāti paccessam bahi kāreti cīvaram
 katacīvaro paccessam sambhoti kathinuddhāram, |
 tassa tam kathinuddhāro saha bhikkhuhi jāyati
 20 ādaya samādaya ca sattasattavidhi gati |
 pakkamanantika n' atthi chaccā vipakatā gati
 ādaya nissīmagatam kāressam itī jāyati |
 nitthānam sannitthānāñi ca nāsanāñi ca ime tayo
 ādaya na paccessan ti bahisīme karomīti |
 nitthanam sannitthānam pi nāsanam pi idam tayo
 anadhitthitena n' ev' assa hetthā tīni nayā vidhi |

ādāya yāti paccessam bahisīme karomīti
 na paccessan ti kâreti, nitthāne kathinuddhâro |
 sannitthanam nâsanāfi ca savana-simâtikkama
 25 saha bhikkhûhi jayetha, evam pannarasam gatī |
 samadāya, vipakatā, samādāya puna tathā,
 ime te caturo varā sabbe pannarasa vidhi |
 anāsāya ca, āsāya, karaniyo ca te tayo,
 nayato tam vijāneyya tayo dvādasa-dvādasa |
 apacinana nav' ettha, phāsu pañcavidhā tatham,
 palibodh' apalibodhā, uddānam nayato katan ti

MAHAVAḠGA

VIII

Tena samayena buddho bhagavā Rājagahe viharatī
 Veluvane Kalandakanivape tena kho pana samayena
 Vesālī iddhā c' eva hotī phītā ca bahujanā ākinnamanussā
 subhikkhā ca, satta ca pasādasahassāni satta ca pasādasatāni
 satta ca pāsādā satta ca kūtagarasahassāni satta ca kūtāgā-
 rasatāni satta ca kūtāgārāni satta ca ārāmasahassāni satta ca
 ārāmasatāni satta ca ārāmā satta ca pokkharanīśahassāni satta
 ca pokkharanīsatāni satta ca pokkharaniyo Ambapālikā
 ganikā abhirūpā hotī dassaniyā pāsādika paramāya vanna-
 pokkharatāya samannāgatā padakkhinā nacce ca gīte ca
 vādite ca abhisatā atthikānam-atthikanam manussanam
 paññāsāya ca rattim gacchatī tāya ca Vesālī bhīyyosoma-
 ttāya upasobhatī ||1|| atha kho Rājagahako negamo Vesā-
 lim agamasī kenacid eva karanīyena addasa kho Rājagahako
 negamo Vesālim iddham ca phītam ca bahujanam ākinnama-
 nussam subhikkham ca satta ca pāsādasahassāni satta ca
 pokkharaniyo Ambapalim ca ganikam abhirūpam dassaniyam
 pāsādikam upasobhitam tī atha kho Rājagahako ne-
 gamo Vesāliyam tam karanīyam tīretva punad eva Rājaga-
 ham paccāgacchī, yena rajā Māgadho Senīyo Bimbisāro
 ten' upasamkamī, upasamkamitvā rajānam Māgadham Senī-
 yam Bimbisāram etad avoca Vesālī deva iddhā ca phītā ca
 upasobhatī sādhu deva mayam pi ganikam vuttha-
 peyyāmā 'tī tena hī bhane tādāsim kumārīm jānāhi
 yam tumhe ganikam vutthāpeyyāthā 'tī ||2|| tena kho
 pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā
 hotī dassaniyā pāsādikā paramāya vanna-pokkharatāya sama-
 nnāgatā atha kho Rājagahako negamo Sālavatim kumārīm

ganikam vutthāpesi atha kho Sālavatī ganikā na cirass' eva padakkhinā ahosi nacce ca gite ca vadite ca abhīsatā atthikanam-atthikanam manussānam patīsatena ca rattim gacchati atha kho Sālavatī ganikā na cirass' eva gabbhinī ahosi atha kho Sālavatīyā ganikāya etad ahosi itthi kho gabbhinī purisānam amanāpā sace mam koci jānissati Sālavatī ganikā gabbhinīti sabbo me sakkaro parihāyissati yam nunaham gilānā 'ti pativedeyyan ti atha kho Sālavatī ganika dovārikam ānāpesi mā bhane dovārika koci puriso pāvīsi, yo ca mam pucchati gilāna 'ti pativedehīti evam ayye 'ti kho so dovāriko Sālavatīyā ganikāya paccassosi ||3|| atha kho Sālavatī ganikā tassa gabbhassa paripākam anvāya puttam vījāyi atha kho Sālavatī ganika dāsīm ānāpesi handa je imam dārakam kattarasuppe pakkhīpitvā nīharitvā samkāra-kūte chaddehīti evam ayye 'ti kho sā dasī Sālavatīya ganikāya patīsunitva tam darakam kattarasuppe pakkhīpitva nīharitvā samkāra-kūte chaddesi tena kho pana samayena Abhayo nama rajakumaṃ kalass' eva rajupatthānam gacchanto addasa tam darakam kākehi samparikkinnam, disvāna manusse pucchi kim etam bhane kākehi samparikkinnam ti darako devā 'ti jīvati bhane 'ti jīvati devā 'ti tena hi bhane tam darakam amhākam antepuram netvā dhātīnam detha posetun ti evam devā 'ti kho te manussā Abhayassa rājakumārassa patīsunitvā tam dārakam Abhayassa rājakumārassa antepuram netvā dhātīnam adamsu posethā 'ti tassa jīvātīti Jīvako 'ti nāmam akamsu, kumarena posāpito 'ti Komārabhacco 'ti nāmam akamsu ||4||

atha kho Jīvako Komārabhacco na cirass' eva vīññūtam pāpunī atha kho Jīvako Komārabhacco yena Abhayo rajakumāro ten' upasamkami, upasamkamitvā Abhayam rājakumāram etad avoca ka me deva mātā ko pitā 'ti aham pi kho te bhane Jīvaka mātaram na jānāmi, api cāham te pitā, mayāpi posāpito 'ti atha kho Jīvakassa Komārabhaccassa etad ahosi imāni kho rājakulāni na sukarāni asippena upajīvitum yam nūnāham sippam sikkheyyan ti tena kho pana samayena Takkaśīlāyam disāpamokkho vejjo pativasati ||5|| atha kho Jīvako Komārabhacco Abhayam rājakumāram anāpucchā yena Takkaśīla

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasamkamī, upasamkamitvā tam vejjam etad avoca iechām' aham ācariya sippam sikkhitun ti tena hi bhane Jīvaka sikkhassū 'ti atha kho Jīvako Komārabhacco bahum ca ganhātī lahum ca ganhātī sutthum ca upadhāretī gahitam c' assa na pamussatī atha kho Jivakassa Komārabhaccassa sattannam vassānam accayena etad ahosi aham kho bahum ca ganhāmi lahum ca ganhami sutthum ca upadhāremi gahitam ca me na pamussatī satta ca me vassāmi adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatī ||6|| atha kho Jīvako Komārabhacco yena so vejjo ten' upasamkamī, upasamkamitvā tam vejjam etad avoca aham kho ācariya bahum ca ganhāmi lahum ca ganhāmi sutthum ca upadhāremi gahitam ca me na pamussatī satta ca me vassāmi adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatī tena hi bhane Jīvaka khanittim ādāya Takkasilāya samantā yojanam ahindanto yam kiñci abhesajjam passeyyāsi tam āhara 'ti evam ācariyā 'ti kho Jīvako Komārabhacco tassa vejja patisunitvā khanittim ādāya Takkasilāya samantā yojanam ahindanto na kiñci abhesajjam addasa atha kho Jivako Komārabhacco yena so vejjo ten' upasamkamī, upasamkamitvā tam vejjam etad avoca ahindanto 'mhi ācariya Takkasilāya samantā yojanam, na kiñci abhesajjam addasan ti sikkhito 'si bhane Jīvaka, alan te ettakam jivikāyā 'ti Jivakassa Komārabhaccassa parittam patheyyam padāsi ||7||

atha kho Jivako Komārabhacco tam parittam patheyyam ādāya yena Rājagaham tena pakkāmi atha kho Jivakassa Komārabhaccassa tam parittam patheyyam antarā magge Sākete paikkhayam agamāsi atha kho Jivakassa Komārabhaccassa etad ahosi ime kho maggā kantarā appodakā appabhakkhā na sukarā apātheyyena gantum, yam nūnāham pātheyyam pariyeseyyan ti tena kho pana samayena Sākete setthibhāriyāya sattavassiko sisabādho hoti, bahū mahantā -mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogam kātum, bahum hiraññam ādāya agamamsu atha kho Jivako Komārabhacco Sāketam pavasitvā manusse pucchi ko bhane gulāno kam tikicchamīti etissā ācariya setthibhāriyāya

sattavassiko sīsābādho, gaccha ācariya setthibhāriyam tiki-
 cohāhīti ||8|| atha kho Jīvako Komārabhacco yena setthissa
 gahapatissa nivesanam ten' upasamkamī, upasamkamitvā
 dovārikam ānāpesi gaccha bhane dovarika, setthibhāriyāya
 pāvada, vejjo ayye āgato so tam datthukāmo 'ti evam
 ācariya 'ti kho so dovāriko Jīvakassa Komārabhaccassa pati-
 sunitvā yena setthibhāriyā ten' upasamkamī, upasamkamitvā
 setthibhāriyam etad avoca vejjo ayye āgato so tam datthu-
 kāmō 'ti kīdiso bhane dovārika vejjo 'ti daharako ayye
 'ti alam bhane dovārika, kim me daharako vejjo karissati
 bahū mahantā-mahanta disāpāmokkhā vejja āgantvā nasa-
 kkhimsu ārogam katum, bahum hiraññam adāya agamamsū 'ti
 ||9|| atha kho so dovāriko yena Jīvako Komarabhacco ten'
 upasamkamī, upasamkamitvā Jivakam Komārabhaccam etad
 avoca setthibhāriyā acariya evam aha alam bhane dovārika
 agamamsū 'ti gaccha bhane dovārika, setthibhāriyāya
 pāvada vejjo ayye evam aha ma kir' ayye pure kiñci adāsi,
 yadā arogā ahosi, tada yam iccheyyāsi tam dajjeyyasīti
 evam acariyā 'ti kho so dovariko Jīvakassa Komarabhaccassa
 patisunitva yena setthibhāriyā ten' upasamkamī, upasam-
 kamitvā setthibhāriyam etad avoca vejjo ayye evam aha
 tam dajjeyyasīti tena hi bhane dovārika vejjo āgacch-
 atū 'ti evam ayye 'ti kho so dovāriko setthibhāriyaya
 patisunitvā yena Jivako Komarabhacco ten' upasamkamī,
 upasamkamitvā Jivakam Komārabhaccam etad avoca setthi-
 bhāriya tam ācariya pakkosatīti ||10|| atha kho Jīvako
 Komārabhacco yena setthibhāriyā ten' upasamkamī, upasam-
 kamitvā setthibhāriyaya vikāram sallakkhetvā setthibhāriyam
 etad avoca pasatena ayye sappinā attho 'ti atha kho
 setthibhāriyā Jīvakassa Komarabhaccassa pasatam sappim
 dapesi atha kho Jīvako Komārabhacco tam pasatam sappim
 nānābhesajjehi nippacitvā setthibhāriyam mañcake uttānam
 nipajjāpetvā natthuto adāsi atha kho tam sappi natthuto
 dinnam mukhato uggaçchi atha kho setthibhāriyā patiggahe
 nutthuhitvā dāsim anāpesi handa je imam sappim picunā
 ganhāhīti ||11|| atha kho Jīvakassa Komārabhaccassa etad
 ahosi acchāriyam yāva lūkhāyam gharanī yatīa hi nāma
 imam chaddanīyadhammam sappim picunā gāhapessati, bahu-

kāni ca me mahagghāni-mahagghani bhesajjāni upagatanī,
 kim pi m' ayam kiñci deyyadhammam dassatīti atha kho
 setthibhāriyā Jivakassa Komārabhaccassa vīkāram salla-
 kkhetvā Jivakam Komārabhaccam etad avoca kīssa tvam
 ācariya vimano 'sīti idha me etad ahosi acchariyam yāva
 dassatīti mayam kho ācariya agārīkā nāma upajñānā'
 etassa samyamassa, varam etam sappi dāsānam vā kamma-
 karānam vā padabbhañjanam vā padīpakaraṇe vā āsittam
 mā tvam ācariya vimano ahosi, na te deyyadhammo hāyissa-
 tīti ||12|| atha kho Jivako Komārabhacco setthibhāriyaya
 sattavassikam sīsabādhānam eken' eva natthukammena apa-
 kaddhi atha kho setthibhāriyā ārogā samānā Jivakassa
 Komārabhaccassa cattārī sahaṣṣāni pādāsī, putto mātā me
 āroga thitā 'ti cattārī sahaṣṣāni pādāsī, sunisā sassū me ārogā
 thitā 'ti cattārī sahaṣṣāni pādāsī, setthi gahapatī bhāriyā me
 ārogā thitā 'ti cattārī sahaṣṣāni pādāsī dāsam ca dāsīm ca
 assaratham ca atha kho Jivako Komārabhacco tāni solasa
 sahaṣṣāni ādāya dāsam ca dāsīm ca assaratham ca yena
 Rājagāham tena pakkamī, anupubbena yena Rajagāham
 yena Abhayo rājakumaro ten' upasamkamī, upasamkamitvā
 Abhayam rājakumārānam etad avoca idam me deva pathama-
 kammam solasa sahaṣṣāni dāso ca dasī ca assaratho ca, pati-
 ganhātu me devo posāvanīkam ti alam bhane Jivaka tuyh'
 eva hotu, amhākañi ñeva antepure nivesanam mapehīti evam
 devā 'ti kho Jivako Komārabhacco Abhayassa rājakumarassa
 patisunitvā Abhayassa rājakumārassa antepure nivesanam
 māpesi ||13||

tena kho pana samayena rañño Magadhassa Seniyassa
 Bimbisārassa bhagandalābādho hoti, satakā lohītena
 makkhiyanti deviyo disvā uppendenti utunī danī devo,
 puppham devassa uppannam, na cirass' eva devo vīja-
 yissatīti tena rājā mañku hoti atha kho rājā Māgadho
 Seniyō Bimbisāro Abhayam rājakumārānam etad avoca
 mayham kho bhane Abhaya tādiso ābādho satakā lohītena
 makkhiyanti, deviyo mam disvā uppendenti vijāyissatīti
 iṅgha bhane Abhaya tādīsam vejjam janāhi yo mam tiki-
 coheyyā 'ti ayam deva, amhākam Jivako vejjo taruno
 bhadrako, so devam tikicchissatīti tena hi bhane Abhaya

Jīvakam vejjam ānāpehi, so mam tikicchissatīti ||14|| atha kho Abhayo rājakumāro Jīvakam Komārabhaccam ānāpesi gaccha bhane Jīvaka rājānam tikicchāhīti evaṃ devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumarassa patisunivā nakhena bhesajjam ādāya yena rājā Māgadho Senīyo Bimbisāro ten' upasamkamī, upasamkamitvā rājānam Magadham Senīyam Bimbisāram etad avoca ābādham deva passāmā'ti atha kho Jīvako Komārabhacco rañño Māgadhasa Senīyassa Bimbisārassa bhagandalābādham eken' eva ālepena apakaddhi atha kho rājā Māgadho Senīyo Bimbisāro ārogo samāno pañca itthiṣatāni sabbālamkāram bhūṣāpetvā omuñcāpetvā puñjam karāpetvā Jīvakam Komārabhaccam etad avoca etam bhane Jīvaka pañcannam itthiṣatānam sabbālamkāram tuyham hotū'ti alam deva adhikāram me devo saratū'ti tena hi bhane Jīvaka mam upatthaha itthāgāram ca buddhapamukham bhikkhusamgham cā'ti evaṃ devā'ti kho Jīvako Komārabhacco rañño Magadhassa Senīyassa Bimbisārassa paccassosi ||15||

tena kho pana samayena Rājagahakassa setthissa satta-vassiko sīsābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu arogam kātum, bahum hiraññam ādāya agamamsu api ca vejjehi paccakkhāto hoti, ekacce vejja evaṃ āhamsu pañcamam divasam setthi gahapatī kalam karissatīti, ekacce vejjā evaṃ āhamsu sattamam divasam setthi gahapatī kalam karissatīti atha kho Rājagahakassa negamassa etad ahosi ayam kho setthi gahapatī bahūpakaro rañño c' eva negamassa ca, api ca vejjehi paccakkhāto, ekacce vejjā evaṃ āhamsu pañcamam divasam setthi gahapatī kalam karissatīti, ekacce vejja evaṃ āhamsu sattamam divasam setthi gahapatī kalam karissatīti, ayam ca rañño Jīvako vejjo taruno bhadraḥ, yam nūna mayam rājānam Jīvakam vejjam yāceyyama setthim gahapatim tikicchitun ti ||16|| atha kho Rājagahako negamo yena rājā Māgadho Senīyo Bimbisāro ten' upasamkamī, upasamkamitvā rājānam Māgadham Senīyam Bimbisāram etad avoca ayam deva setthi gahapatī bahūpakāro devassa c' eva negamassa ca, api ca vejjehi paccakkhāto karissatīti sādhu devo Jīvakam vejjam ānāpetu setthim gahapatim

tikicchitun ti atha kho rājā Māgadho Senīyo Bimbisāro Jīvakaṃ Komārabhaccaṃ anapesi gaccha bhane Jīvaka setthim gahapatim tikicchāhīti evaṃ devā 'ti kho Jīvako Komarabhacco rañño Māgadhassa Seniyassa Bimbisārassa patisunitvā yena setthi gahapatī ten' upasamkamī, upasamkamitvā setthissa gahapatissa vikāraṃ sallakkhetvā setthim gahapatim etad avoca sac' aham tam gahapatī ārogāpeyyam kim me assa deyyadhammo 'ti sabbam sapateyyam ca te ācariya hotu aham ca te dāso 'ti ||17|| sakkhissasī pana tvam gahapatī ekena passena satta māse nīpajjitun ti sakkom' aham ācariya ekena passena satta māse nīpajjitun ti sakkhissasī pana tvam gahapatī dutiyena passena satta māse nīpajjitun ti sakkom' aham ācariya dutiyena passena satta māse nīpajjitun ti sakkhissasī pana tvam gahapatī uttāno satta māse nīpajjitun ti sakkom' aham ācariya uttāno satta māse nīpajjitun ti atha kho Jīvako Komārabhacco setthim gahapatim mañcike nīpajjāpetvā mañcike sambandhitvā sīsacchavim upphāletvā sībbinim vināmetvā dve pānake nīharitvā janassa dassesi passath' ayyo ime dve panake ekam khuddakam ekam mahallakam ye te ācariya evaṃ āhamsu pañcamam divasam setthi gahapatī kalam karissatī tehi āyam mahallako pānako dittho, pañcamam divasam setthissa gahapatissa matthaluṅgam pariyādiyissatī, matthaluṅgassa pariyādānā setthi gahapatī kalam karissatī, sudittho tehi ācariyehi ye te ācariyā evaṃ āhamsu sattamam divasam setthi gahapatī kalam karissatī tehi āyam khuddako pānako dittho, sattamam divasam setthissa gahapatissa matthaluṅgam pariyādiyissatī, matthaluṅgassa pariyādānā setthi gahapatī kalam karissatī, sudittho tehi ācariyehīti, sībbinim sampatipādetvā sīsacchavim sībbetvā ālepam adasi ||18|| atha kho setthi gahapatī sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad avoca nāham ācariya sakkomī ekena passena satta māse nīpajjitun ti nanu me tvam gahapatī patisunī sakkom' aham ācariya ekena passena satta māse nīpajjitun ti saccāham ācariya patisunim, ap' āham marissāmi, nāham sakkomī ekena passena satta māse nīpajjitun ti tena hi tvam gahapatī dutiyena passena satta māse nīpajjāhīti atha kho setthi gahapatī sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad

avoca naham ācariya sakkomi dutiyena passena satta māse nīpajjitun ti nanu me tvam gahapati patisuni sakkom' aham ācariya dutiyena passena satta māse nīpajjitun ti saccāham ācariya patisunim, ap' aham marissamī, nāham ācariya sakkomi dutiyena passena satta māse nīpajjitun ti tena hi tvam gahapati uttāno satta māse nīpajjāhīti atha kho setthi gahapati sattāhassa accayena Jivakam Komārabhaccam etad evoca nāham ācariya sakkomi uttāno satta māse nīpajjitun ti nanu me tvam gahapati patisuni sakkom' aham ācariya uttano satta māse nīpajjitun ti saccāham ācariya patisunim, ap' āham marissamī, nāham sakkomi uttāno satta mase nīpajjitun ti ||19|| aham ce tam gahapati na vadeyyam ettakam pi tvam na nīpajjeyyasi, api ca patigacc' eva maya ñāto tīhi sattāhehi setthi gahapati ārogo bhavissatīti utthehi gahapati arogo 'si, jānāhi kim me deyya-dhammo 'ti sabbam sāpateyyam ca te acariya hotu aham ca te dāso 'ti alam gahapati mā me tvam sabbam sāpateyyam adāsi ma ca me dāso, rañño satasahassam dehi mayham sata-sahassan ti atha kho setthi gahapati ārogo samāno rañño satasahassam adāsi Jivakassa Komarabhaccassa satasahassam ||20||

tena kho pana samayena Bāranaseyyakassa setthi-puttassa mokkhacikāya kilantassa antaganthābādho hoti yena yāgu pi pītā na sammāparinānam gacchatī bhattam pi bhuttam na sammāparinānam gacchatī uccaro pi passavo pi na paguno so tena kiso hoti lūkho dubbanno uppanduppa ndukajāto dhamanisanthatagatto atha kho Barānaseyyakassa setthissa etad aho si mayham kho puttassa kidiso ābādho yāgu pi pītā na sammāparinānam gacchatī bhattam pi bhuttam na sammāparinānam gacchatī uccaro pi passavo pi na paguno, so tena kiso lukho dubbanno uppanduppa ndukajāto dhamanisanthatagatto yam nunaham Rājagaham gantvā rajānam Jivakam vejjam yāceyyam puttam me tiki-cohitun ti atha kho Baranaseyyako setthi Rājagaham gantvā yena rājā Māgadho Senīyo Bimbisāro ten' upasamkamī, upasamkamitvā rajanam Māgadham Seniyam Bimbisāram etad avoca mayham kho deva puttassa tādiso abadho yagu pi dhamanisanthatagatto sādhu devo Jivakam

vejjam ānāpetu puttam me tikicchitun ti ||21|| atha kho rāja Magadho Seniyo Bimbisaro Jīvaka Komarabhaccam ānāpesi gaccha bhane Jīvaka Bārānasim gantva Bārānaseyyakam setthiputtam tikicchahitū evam devā 'ti kho Jivako Komarabhacco rañño Māgadhasa Seniyassa Bimbisārassa patisunitvā Bārānasim gantva yena Bārānaseyyako setthiputto ten' upasamkamī, upasamkamitvā Bārānaseyyakassa setthiputtassa vikāram sallakkhetvā janam ussāretva tirokariyam parikkhīpivā thambhe ubbandhitva bhariyam purato thapetva udaracchavim upphāletvā antaganthum nīharitvā bhariyāya dassesi passa te sāmikassa ābadham, iminā yāgu pi pīta na sammāparināmam gacchatī bhaddam pi bhaddam na sammāparināmam gacchatī uccāro pi passavo pi na paguno, iminayam kiso lūkho dubbanno uppanduppandukajāto dhamanisanthatagatto 'ti, antaganthum vimivethetva antāni patipavesetvā udaracchavim sabbetvā alepam adāsī atha kho Bārānaseyyako setthiputto na cirass' eva ārogo aho si atha kho Bārānaseyyako setthi putto me ārogo thito 'ti Jivakassa Komarabhaccassa solasa sahasāni pādāsī atha kho Jivako Komarabhacco tāni solasa sahasāni ādāya punad eva Rājagaham paccagacchī ||22||

tena kho pana samayena rañño Pajjotassa panduro gābhāho hoti bahū mahanta - mahantā disapāmekkha vejja āgantvā nāsakkhimsu ārogam kātum, bahum hiraññam ādāya agamamsu atha kho rājā Pajjoto rañño Māgadhasa Seniyassa Bimbisārassa santike dūtāni pahesi mayham kho tādāso ābadho, sādhu devo Jivakam vejjam ānāpetu, so mam tikicchissatīti atha kho rājā Māgadho Seniyo Bimbisaro Jīvaka Komarabhaccam ānāpesi gaccha bhane Jīvaka Ujjenim gantvā rājānam Pajjotam tikicchāhīti evam deva 'ti kho Jivako Komarabhacco rañño Magadhassa Seniyassa Bimbisārassa patisunitvā Ujjenim gantva yena rājā Pajjoto ten' upasamkamī, upasamkamitvā rañño Pajjotassa vikāram sallakkhetvā rājānam Pajjotam etad avoca ||23|| sappim deva nippacissāmi, tam devo pivissatīti alam bhane Jivaka yam te sakkā vinā sappinā ārogam katum tam karohi, jeguccham me sappi patikkūlan ti atha kho Jivakassa Komarabhaccassa etad

ahosi imassa kho rañño tādiso ābadho na sakka vīna sappina
 ārogam kātum yam nūnaham sappim nippaceyyam kasā-
 vavannam kasāvagandham kasāvarasan ti atha kho Jīvako
 Komārabhacco nānabhesajjehi sappim nippaci kasāvavannam
 kasāvagandham kasāvarasam atha kho Jīvakassa Komara-
 bhaccassa etad ahosi imassa kho rañño sappi pitam parina-
 mentam uddekam dassati cand' āyam rajā ghātāpeyyasi
 mam yam nūnāham patigac' eva āpuccheyyan ti atha
 kho Jīvako Komarabhacco yena raja Pajjoto ten' upasamkamī,
 upasamkamitvā rajānam Pajjotam etad avoca ||24|| mayam
 kho deva vejjā nāma tadīsena muhuttēna mūlāni uddharama
 bhesajjāni samharāma sādhu devo vahanagāresu ca dvāresu
 ca anāpetu yena vāhanena Jivako icchatī tena vāhanena
 gacchatu, yena dvārena icchatī tena dvārena gacchatu, yam
 kalam icchatī tam kalam gacchatu, yam kalam icchatī tam
 kalam pavisatū 'ti atha kho rāja Pajjoto vahanagāresu ca
 dvāresu ca anāpesi yena vahanena Jivako icchatī tena
 vāhanena gacchatu, yena dvārena icchatī tena dvārena ga-
 cchatu, yam kalam icchatī tam kalam gacchatu, yam kalam
 icchatī tam kalam pavisatū 'ti tena kho pana samayena
 rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññasayo-
 janikā hoti atha kho Jivako Komarabhacco rañño Pajjotassa
 sappim upanāmesi kasāvam devo pivatū 'ti atha kho Jivako
 Komārabhacco rājānam Pajjotam sappim payetvā hatthisālam
 gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati
 || 25 || atha kho rañño Pajjotassa tam sappi pitam
 parināmentam uddekam adāsi atha kho rajā Pajjoto
 manusse etad avoca dutthena bhane Jivakena sappim payito
 'mhi tena hi bhane Jivakam vejjam vicinatha 'ti Bhadda-
 vatikāya deva hatthinikāya nagaramhā nippatito 'ti tena
 kho pana samayena rañño Pajjotassa Kako nāma dāso
 sattiyojaniko hoti amanussena paticca jāto atha kho rāja
 Pajjoto Kakam dāsam anāpesi gaccha bhane Kāka Jivakam
 vejjam nivattehi rājā tam ācariya nivattāpetitī ete kho
 bhane Kāka vejjā nāma bahumāyā, mā o' assa kiñci patigga
 hesitī ||26|| atha kho Kāko dāso Jivakam Komārabhaccam
 antarā magge Kosambiyam sambhāvesi patarasam karon-
 tam atha kho Kāko dāso Jivakam Komārabhaccam etad

avoca rājā tam ācariya nivattāpetitī āgamehi bhane Kāka
 vāva bhuñjāma, handa bhane Kāka bhuñjassū 'tī alam
 ācariya raññ' amhi anatto ete kho bhane Kaka vejjā nama
 bahumaya mā o' assa kiñci patiggahesitī tena kho pana
 samayena Jivako Komārabhacco nakhena bhesajjam olum-
 petvā āmalakam ca khādati pāṇiyam ca pivati atha kho
 Jivako Komārabhacco Kākam dāsam etad avoca handa
 bhane Kāka amalakam ca khāda pāṇiyam ca pivassū 'tī ||27||
 atha kho Kako dāso ayam kho vejjo āmalakam ca khādati
 pāṇiyam ca pivati, na arahatī kiñci pāpakam hotu ti
 upaddhāmalakam ca khādi pāṇiyam ca apāyī tassa tam
 upaddhāmalakam khādayitam tatth' eva nicchāresi atha
 kho Kako dāso Jivakam Komarabhaccam etad avoca atthi
 me ācariya jīvitān ti mā bhane Kāka bhāyī, tvam o' eva
 ārogo bhavissasi, rājā ca cando, so rājā ghātapeyyāsi mam,
 tenāham na nivattāmīti Bhaddavatīkam hatthūnikam Kākassa
 niyyādetvā yena Rājagaham tena pakkāmi, anupubbena yena
 Rājagaham yena rāja Magadho Senīyo Bimbisāro ten' upa-
 samkamī, upasamkamitva rañño Māgadhassa Seniyassa Bim-
 bisārassa etam attham arocesi sutthu bhane Jivaka akāsi yam
 pi na nivatto, cando so rājā ghātapeyyāsi tan ti ||28||
 atha kho rājā Pajjoto ārogo samano Jivakassa Komārabhaccassa
 santike dūtān pāhesi, āgacchatu Jivako varam dassāmi-
 ti alam ayyo adhikāram me devo saratū 'tī tena kho
 pana samayena rañño Pajjotassa Siveyyakam dussayugam
 uppannam hoti bahunnam dussānam bahunnam dussayugānam
 bahunnam dussayugasatānam bahunnam dussayugasahasā-
 nam bahunnam dussayugasatasahasānam aggam ca settham
 ca mokkham ca uttamam ca pavaram ca atha kho rāja
 Pajjoto tam Siveyyakam dussayugam Jivakassa Komāra-
 bhaccassa pāhesi atha kho Jivakassa Komarabhaccassa etad
 aho si idam kho me Siveyyakam dussayugam raññā Pajjotena
 pahitam bahunnam dussānam pavaram ca, na yimam
 añño koci paccārahati aññātra tena bhagavata arahatā samma-
 sambuddhena raññā vā Magadhena Seniyena Bimbisārenā 'tī
 ||29||

tena kho pana samayena bhagavato kayo dosābhisanno
 hoti atha kho bhagava ayasmantam Ānandam āmantesi

dosābhisanno kho Ānanda tathāgatassa kāyo, icchatī tathāgato virecanam pātun ti atha kho āyasmā Ānando yena Jivako Komarabhaccho ten' upasamkamī, upasamkamitva Jivakam Komārabhaccam etad avoca dosābhisanno kho āvuso Jivaka tathāgatassa kayo, icchatī tathāgato virecanam pātun ti tena hi bhante Ānanda bhagavato kāyam katipaham sinehethā 'ti atha kho āyasmā Ānando bhagavato kāyam katipaham sinehetvā yena Jivako Komarabhaccho ten' upasamkamī, upasamkamitva Jivakam Komārabhaccam etad avoca sīniddho kho āvuso Jivaka tathāgatassa kāyo, yassa danī kāmam maññasitī ||30|| atha kho Jivakassa Komārabhaccassa etad ahosi na kho me tam patirūpam yo 'ham bhagavato olārikam virecanam dadeyyan ti, tīni uppalahatthani nānābhesajjehi paribhāvetvā yena bhagavā ten' upasamkamī, upasamkamitvā ekam uppalahattham bhagavato upanāmesī imam bhante bhagavā pathamam uppalahattham upasīnghatu, idam bhagavantam dasakkhattum virecessatīti dutiyam pi uppalahattham bhagavato upanamesī imam bhante bhagavā dutiyam uppalahattham upasīnghatu, idam bhagavantam dasakkhattum virecessatīti tatiyam pi uppalahattham bhagavato upanamesī imam bhante bhagavā tatiyam uppalahattham upasīnghatu, idam bhagavantam dasakkhattum virecessatīti, evam bhagavato samatimsāya virecanam bhavissatīti atha kho Jivako Komarabhaccho bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhīnam katvā pakkamī ||31|| atha kho Jivakassa Komārabhaccassa bahi dvarakotthaka nikkhantassa etad ahosi mayā kho bhagavato samatimsaya virecanam dinnam dosābhisanno tathāgatassa kāyo, na bhagavantam samatimsakkhattum virecessatī, ekūnatimsakkhattum bhagavantam virecessatī, api ca bhagava viritto nahāyissatī, nahatam bhagavantam sakim virecessatī, evam bhagavato samatimsāya virecanam bhavissatīti atha kho bhagavā Jivakassa Komarabhaccassa cetasā cetoparivitakkam aññāya āyasmantam Ānandam āmantesī idhānanda Jivakassa Komarabhaccassa bahi dvārakotthakā nikkhantassa etad ahosi mayā kho bhagavato bhavissatīti tena h' Ānanda unhoḍakam patiyādetthā 'ti evam bhante 'ti kho āyasma Ānando bhagavato patisunitvā unho-

dakam patiyādesi ||32|| atha kho Jīvako Komārabhacco yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca viritto bhante bhagava 'ti viritto 'mhi Jīvaka 'ti idha mayham bhante bhi dvāra-kotthaka nikkhantassa etad ahosi mayā kho bhagavato bhavissatīti nahayatu bhante bhagavā, nahāyatu sugato 'ti atha kho bhagavā unhodakam nahāyi, nahātam bhagavantam sakim virecesi, evam bhagavato samatimsāya virecanam ahosi atha kho Jīvako Komārabhacco bhagavantam etad avoca yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapindapatenā 'ti atha kho bhagavato kāyo na cirass' eva pakatatto ahosi ||33||

atha kho Jīvako Komārabhacco tam Siveyyakam dussayugam ādaya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca ekaham bhante bhagavantam varam yācāmīti atikkantavarā kho Jīvaka tathagatā 'ti yam ca bhante kappati yam ca anavajjan ti vadehi Jīvaka 'ti bhagava bhante pamsukūliko bhikkhusamgho ca idam me bhante Siveyyakam dussayugam raññā Pajjotena pahutam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggam ca settham ca mokkham ca uttamam ca pavaram ca patiganhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapatīcivaram anujānatū 'ti patiggahesi bhagavā Siveyyakam dussayugam atha kho bhagavā Jīvaka Komārabhaccam dhammiya kathaya sandassesī samādapesi samuttejesī sampahamsesi atha kho Jīvako Komārabhacco bhagavata dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsānā bhagavantam abhivādetvā padakkhinam katva pakkamī ||34|| atha kho bhagava etasmim nīdāne dhammikatham katvā bhikkhū āmantesī anujānāmi bhikkhave gahapatīcivaram yo icchatī pamsukūliko hotu, yo icchatī gahapatīcivaram sādīyatu itarītarena p' āham bhikkhave santutthim vannemīti assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnam gahapatīcīvaram anuññātan ti, te ca manussā hatthā ahesum udagga, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapatīcīvaram anuññātan ti, ekāhen' eva Rajagahe bahūni cīvarasahassāni uppajjimsu assosum kho janapadā manussā bhagavatā kira bhikkhūnam gahapatīcīvaram anuññātan ti, te ca manussā hatthā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavata bhikkhūnam gahapatīcīvaram anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu ||35|| tena kho pana samayena samghassa pavāro uppanno hoti bhagavato etam attham ārocesum anujānāmi bhikkhave pavāran ti koseyyapavāro uppanno hoti anujānāmi bhikkhave koseyyapavāran ti kojavam uppannam hoti anujānāmi bhikkhave kojavan ti ||36||1||

pathamakabhānavaram nitthitam

tena kho pana samayena Kāsikarajā Jīvākassa Komārabhaccassa addhakāsikam kambalam pahesi upaddhakāsīnam khamamānam atha kho Jīvako Komārabhacco tam addhakāsikam kambalam ādāya yena bhagava ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisīno kho Jīvako Komārabhacco bhagavantam etad avoca ayam me bhante addhakāsiko kambalo Kasuāññā pahito upaddhakāsīnam khamamāno patiganhātu me bhante bhagava kambalam yam mama assa dīgharattam hitaya sukhāyā 'ti patiggahehi bhagavā kambalam atha kho bhagavā Jīvakam Komārabhaccam dhammiyā kathāya sandassesī — la — padakkhinam katvā pakkami atha kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū āmantesi anujānāmi bhikkhave kambalan ti ||1||2||

tena kho pana samayena samghassa uccāvacāni cīvarāni uppajjanti atha kho bhikkhūnam etad ahosi kim nu kho bhagavatā cīvaram anuññātam kim ananuññātan ti bhagavato etam attham ārocesum anujānāmi bhikkhave cha cīvarāni khomam kappasikam koseyyam kambalam sānam bhaṅgan ti ||1|| tena kho pana samayena te bhikkhū gaha-

pativāram sādīyanti, te kukkucāyantaṃ pamsukūlaṃ na
sādīyanti ekam yeva bhagavatā cīvaram anuññātaṃ na dve
'ti bhagavato etaṃ atthaṃ ārocesum anujānāmi bhikkha-
ve gahapati-cīvaram sādīyantaṃ pamsukūlaṃ pi saditum, tad-
ubhayena p' ahaṃ bhikkhave santutthim vānemi ||2||3||

tena kho pana samayena sambahulā bhikkhū Kosalesu
janapadesu addhanamaggapātīpanna honti ekacce bhikkhū
susānaṃ okkamimsu pamsukūlaya, ekacce bhikkhū nāga-
mesum ye te bhikkhū susānaṃ okkamimsu pamsukūlaya
te pamsukūlāni labhimsu, ye te bhikkhū nāgame-
sum te evaṃ āhamsu amhākaṃ pi āvuso bhāgaṃ dethā 'ti te evaṃ
āhamsu na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa
tumhe nāgamitthā 'ti bhagavato etaṃ atthaṃ ārocesum anu-
janāmi bhikkhave nāgamentānaṃ nākaṃ bhāgaṃ dātun ti
||1|| tena kho pana samayena sambahulā bhikkhū Kosalesu
janapadesu addhānamaggapātīpannā honti ekacce bhikkhū
susānaṃ okkamimsu pamsukūlaya, ekacce bhikkhū āga-
mesum ye te bhikkhū susānaṃ okkamimsu pamsukūlaya
te pamsukūlāni labhimsu, ye te bhikkhū āgame-
sum te evaṃ āhamsu amhākaṃ pi āvuso bhāgaṃ dethā 'ti te evaṃ
āhamsu na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa
tumhe na okkamittha 'ti bhagavato etaṃ atthaṃ ārocesum
anujānāmi bhikkhave āgamentānaṃ akāma bhāgaṃ dātun
ti ||2|| tena kho pana samayena sambahulā bhikkhū Kosa-
lesu janapadesu addhānamaggapātīpannā honti ekacce
bhikkhū pathamaṃ susānaṃ okkamimsu pamsukūlaya, ekacce
bhikkhū pacchā okkamimsu ye te bhikkhū pathamaṃ
susānaṃ okkamimsu pamsukūlaya te pamsukūlāni labhimsu,
ye te bhikkhū pacchā okkamimsu te na labhimsu, te evaṃ
āhamsu amhākaṃ pi āvuso bhāgaṃ dethā 'ti te evaṃ
āhamsu na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa
tumhe pacchā okkamitthā 'ti bhagavato etaṃ atthaṃ
ārocesum anujānāmi bhikkhave pacchā okkantānaṃ nā-
kaṃ bhāgaṃ dātun ti ||3|| tena kho pana samayena sam-
bahulā bhikkhū Kosalesu janapadesu addhānamaggapātī-
pannā honti te sādīsā susānaṃ okkamimsu pamsukūlaya,
ekacce bhikkhū pamsukūlāni labhimsu, ekacce bhikkhū na

labhimsu ye te bhikkhū na labhimsu te evam āhamsu
 ambakam pi āvuso bhagam dethā 'ti te evam āhamsu na
 mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na
 labhithā 'ti bhagavato etam attham ārocesum anujānāmi
 bhikkhave sadisānam okkantānam akamā bhagam datun ti
 ||4|| tena kho pana samayena sambahula bhikkhu Kosalesu
 janapadesu addhānamaggapātīpanna honti te katikam katvā
 susānam okkamimsu pamsukūlaya, ekacce bhikkhu pamsukū-
 lāni labhimsu, ekacce bhikkhu na labhimsu ye te bhikkhu
 na labhimsu te evam āhamsu ambhākam pi āvuso bhāgam
 dethā 'ti te evam āhamsu na mayam avuso tumhākam
 bhāgam dassāma, kissa tumhe na labhitha 'ti bhagavato
 etam attham ārocesum anujānāmi bhikkhave katikam katva
 okkantānam akamā bhagam datun ti ||5||4||

tena kho pana samayena manussā cīvaram adāya
 āramam āgacchanti, te patiggahakam alabhamāna patī-
 haranti, cīvaram parittam uppajjati bhagavato etam
 attham ārocesum anujānāmi bhikkhave pañicah' aṅgehi
 samannāgatam bhikkhum cīvarapatigghāhakam samma-
 nñitum yo na chandagatim gaccheyya, na dosāgatim
 gaccheyya, na mohāgatim gaccheyya, na bhayāgatim
 gaccheyya, gahitāgahitam ca jāneyya ||1|| evam ca pana
 bhikkhave sammannitabbo pathamam bhikkhu yacitabbo,
 yācitvā vyattena bhikkhunā patibaleṇa saṃgho nāpetabbo
 sunatu me bhante saṃgho yadi saṃghassa pattakallam
 saṃgho itthannāmaṃ bhikkhum cīvarapatigghāhakam samma-
 nneyya esā ñatti sunātu me bhante saṃgho saṃgho
 itthannamam bhikkhum cīvarapatigghāhakam sammannati
 yassāyasmato khamati itthannamassa bhikkhuno cīvara-
 patigghāhakassa sammuti, so tunh' assa, yassa na khamati
 so bhaseyya sammato saṃghena itthannāmo bhikkhu cī-
 varapatigghāhako khamati saṃghassa, tasmā tunhī, evam
 etam dhārayamīti ||2||5||

tena kho pana samayena cīvarapatigghāhakā bhikkhu cīva-
 ram patiggahetva tatth' eva ujjhivā pakkamanti, cīvaram
 nassati bhagavato etam attham ārocesum anujānāmi

bhikkhave pañcah' āṅgehi samannagatam bhikkhum cīva-
 ranidāhakam sammannitum yo na chandagatim gaccheyya
 na bhayāgatim gaccheyya nihitanihitam ca jāneyya ||1||
 evam ca pana bhikkhave sammannitabbo pathamam bhikkhu
 yācītabbo, yācivā vyattena bhikkhunā patibaleṇa saṃgho
 ñāpetabbo sunātu me bhante saṃgho yadi saṃghassa
 pattakallam saṃgho itthannāmaṃ bhikkhum cīvaranidā-
 hakam sammanneyya esa ñatti sunātu me bhante saṃgho
 saṃgho itthannāmaṃ bhikkhum cīvaranidāhakam samma-
 nnatī yassāyasmato khamatī itthannāmassa bhikkhuno
 cīvaranidāhakassa sammutī so tunh' assa, yassa na kkhamatī
 so bhāseyya sammato saṃghena itthannāmo bhikkhu
 cīvaranidāhako khamatī saṃghassa, tasmā tunhī, evam
 etam dhārayāmīti ||2||6||

tena kho pana samayena cīvaranidāhaka bhikkhū mandape
 pi rukkhamaṇe pi nimbakose pi cīvaram nidahanti, undurehi
 pi upacikāhi pi khajjanti bhagavato etam attham ārocesum
 anujānāmi bhikkhave bhandāgāram sammannitum yam
 saṃgho ākaṅkhatī vihāram vā addhayogam vā pāsādam vā
 hammiyam vā guham vā ||1|| evam ca pana bhikkhave
 sammannitabbo vyattena bhikkhunā patibaleṇa saṃgho
 ñāpetabbo sunātu me bhante saṃgho yadi saṃghassa
 pattakallam saṃgho itthannāmaṃ vihāram bhandāgāram
 sammanneyya esa ñatti sunātu me bhante saṃgho saṃgho
 itthannāmaṃ vihāram bhandāgāram sammannatī yassayas-
 mato khamatī itthannāmassa viharassa bhandāgarassa sammutī
 so tunh' assa, yassa na kkhamatī so bhāseyya sammato
 saṃghena itthannāmo vihāro bhandāgāram khamatī saṃ-
 ghassa, tasmā tunhī, evam etam dhārayāmīti ||2||7||

tena kho pana samayena saṃghassa bhandāgāre cīvaram
 aguttam hotī bhagavato etam attham ārocesum anujā-
 nāmi bhikkhave pañcah' āṅgehi samannāgatam bhikkhum
 bhandāgārikam sammannitum yo na chandāgatim ga-
 ccheyya na bhayāgatim gaccheyya guttāguttam ca
 jāneyya evam ca pana bhikkhave sammannitabbo — la —
 sammato saṃghena itthannāmo bhikkhu bhandāgāriko

mattikaya pi cīvaram rajanti, cīvaram dubbannam hoti bhagavato etam attham ārocesum anujanāmi bhikkhave cha rajanāni mularajanam khandharajanam tacarajanam patta-
 rajanam puppharajanam phalarajanāni ti || 1 || tena kho pana samayena bhikkhū sītunnakāya cīvaīam rajanti, cīvaīam duggandham hoti bhagavato etam attham ārocesum anujānāmi bhikkhave rajanam pacitum cullarajanakumbhīn ti rajanam uttariyati anujānāmi bhikkhave uttaiālumpam bandhitun ti tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā bhagavato etam attham ārocesum anujānāmi bhikkhave udaye vā nakhapitthikāya vā thevakam datun ti || 2 || tena kho pana samayena bhikkhū rajanam oropentā kumbhīm avajjanti, kumbhī bhujjati bhagavato etam attham ārocesum anujanāmi bhikkhave rajanauluṅkam dandakathalikan ti tena kho pana samayena bhikkhūnam rajanabhajanam na samvijjati bhagavato etam attham ārocesum anujānāmi bhikkhave rajanakolambam rajanaghatan ti tena kho pana samayena bhikkhū pāṭiyāpi patte pi cīvaram sammaddanti, cīvaram paribhujjati bhagavato etam attham ārocesum anujanāmi bhikkhave rajanadonikan ti || 3 || **10** ||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram pamsukitam hoti bhagavato etam attham ārocesum anujānāmi bhikkhave tṇasanthārakan ti tinasanthārako upacikāhi khajjati bhagavato etam attham ārocesum anujānāmi bhikkhave cīvaravamsam cīvararajjun ti majjhena laggenti, rajanam ubhato galati bhagavato etam attham ārocesum anujanāmi bhikkhave kanne bandhitun ti kanno jirati bhagavato etam attham ārocesum anujānāmi bhikkhave kannasuttakan ti rajanam ekato galati bhagavato etam attham ārocesum anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pākkamitun ti || 1 || tena kho pana samayena cīvaram patthinnam hoti bhagavato etam attham ārocesum anujānāmi bhikkhave udaye osāretun ti tena kho pana samayena cīvaram pharusam hoti bhagavato etam attham ārocesum anujānāmi bhikkhave pānina āko

tetun ti tena kho pana samayena bhikkhū acchinnakāni
dhārenti dantakāsāvaṇi manussā ujjhāyanti khīyanti vipā-
centi seyyathāpi nāma gihī kāmabhogino 'ti bhagavato
etam attham ārocesum na bhikkhave acchinnakāni cīvarāni
dhāretabbāni yo dhāreyya, āpatti dukkatassa 'ti ||2||11||

atha kho bhagavā Rājagahe yathābhirantam viharitvā
yena Dakkhināgiri tena carikam pakkāmi addasa kho
bhagavā Magadhakhettaṃ accubandham pālibandham
marīyādabandham sīṅghatakabandham, disvāna āyasmantaṃ
Ānandaṃ āmantesi passasi no tvam Ānanda Magadha-
khettaṃ accubandham sīṅghatakabandhaṃ ti evam
bhante ussahasi tvam Ānanda bhikkhūnaṃ evarūpāni
cīvarāni samvidahitvā ti ussahāmi bhagavā 'ti atha kho
bhagava Dakkhināgirisimam yathābhirantam viharitvā punad
eva Rājagahaṃ paccagacchi atha kho āyasmā Anando
sambahulānaṃ bhikkhūnaṃ cīvarāni samvidahitvā yena
bhagavā ten' upasamkamī, upasamkamitvā bhagavantam
etaḍ avoca passatu me bhante bhagava cīvarāni samvi-
dāhitaṇīti ||1|| atha kho bhagavā etasmim nīdāne dhammi-
katham katvā bhikkhu āmantesi pandito bhikkhave Ānando,
mahapañño bhikkhave Ānando, yatra hi nāma mayā samkhi-
ttena bhasitassa vitthārena attham ājanissati, kusim pi
nāma karissati addhakusim pi nama karissati mandalam pi
n k addhamandalam pi n k vivattam pi n k anu-
vattam pi n k gīveyyakam pi n k jaṅgheyyakam pi n k
bāhantaṃ pi n k chinnakam ca bhavissati sattalōkhaṃ
samanasaruppaṃ paccatthikānaṃ ca anabhijjhitaṃ anujā-
nāmi bhikkhave chinnakam samghatim chinnakam uttarā-
saṅgaṃ chinnakam antaravāsakaṃ ti ||2||12||

atha kho bhagavā Rājagahe yathābhirantam viharitvā
yena Vesālī tena carikam pakkāmi addasa kho bhagavā
antarā ca Rājagahaṃ antarā ca Vesālīṃ addhānamaggapati-
panno sambahule bhikkhū cīvarehi ubbhandite sīse pi
cīvarabbhisiṃ karitvā khandhe pi cīvarabbhisiṃ karitvā ka-
tiyāpi cīvarabbhisiṃ karitvā āgacchante, disvāna bhagavato
etaḍ aho si atilāhum kho ime moghapurissā cīvare bāhullāya

āvattā, yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam thapeyyan ti || 1 || atha kho bhagava anupubbenā cārikam caramāno yena Vesālī tad avasari tatva sudam bhagavā Vesālīyam viharati Gotamake cetiye tena kho pana samayena bhagavā sītāsu hemantikāsu rattīsu antarathakāsu himapātasamaye rattim ajjhokāse ekacīvaro nīsīdi, na bhagavantam sītān ahoṣi nikkhante pathame yāme sītān bhagavantam ahoṣi dutiyān bhagavā cīvaram pārūpi, na bhagavantam sītān ahoṣi nikkhante majjhime yāme sītān bhagavantam ahoṣi tatiyān bhagava cīvaram pārūpi, na bhagavantam sītān ahoṣi nikkhante pacchime yāme uddhate arune nandimukhiya rattiyā sītān bhagavantam ahoṣi catuttham bhagavā cīvaram pārūpi, na bhagavantam sītān ahoṣi || 2 || atha kho bhagavato etad ahoṣi ye pi kho te kulaputta imasmim dhammavinaye sītāluka sītābhīrukā te pi sakkonti tūcīvarena yāpetum yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam thapeyyam tūcīvaram anujāneyyan ti atha kho bhagavā etasmim nidāne dhammikathān katvā bhikkhū āmantesi || 3 || idhāham bhikkhave antarā ca Rājagaham antarā ca Vesālīm addhānamaggapattipanno addasam sambhule bhikkhū cīvarehi ubbhandite sīse pi cīvarabhisim karitva khandhe pi cīvarabhisim karitvā katiyāpi cīvarabhisim karitva āgacchante, dīsvāna me etad ahoṣi atilāham kho ime moghapurisā cīvare bahullāya āvatta, yam nūnāham bhikkhunam cīvare sīmam bandheyyam mariyādam tha-peyyan ti || 4 || idhāham bhikkhave sītāsu hemantikāsu rattīsu antarathakāsu himapātasamaye rattim ajjhokāse ekacīvaro nīsīdim, na mam sītān ahoṣi nikkhante pathame yāme sītān mam ahoṣi dutiyāham cīvaram pārūpim na mam sītān ahoṣi nikkhante majjhime yāme sītān mam ahoṣi. tatiyāham cīvaram pārūpim, na mam sītān ahoṣi nikkhante pacchime yāme uddhate arune nandimukhiya rattiyā sītān mam ahoṣi catuttham cīvaram pārūpim, na mam sītān ahoṣi tassa mayham bhikkhave etad ahoṣi ye pi kho te kulaputtā imasmim dhammavinaye sītāluka sītābhīruka te pi sakkonti tūcīvarena yāpetum yam nūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam tha-pe-

yyam ticivaram anujāneyyan ti anujānāmi bhikkhave
 ticivaram digunam samghātim ekacciyaṃ uttarasaṅgam
 ekacciyaṃ antaravasakan ti ||5|| tena kho pana samayena
 chabbaggiyā bhikkhu bhagavata ticivaram anuññātan ti
 aññen' eva ticivarena gāmaṃ pavāsanti, aññena ticivarena
 ārāme acchanti, aññena ticivarena nahānaṃ otaranti ye te
 bhikkhu appicchā te ujjhāyanti khīyanti vipācenti katham
 hi nāma chabbaggiya bhikkhū atirekacivaram dharessanti
 atha kho te bhikkhū bhagavato etam attham ārocesum
 atha kho bhagavā etasmim nidāne dhammikaṃ katham katvā
 bhikkhu āmantesi na bhikkhave atirekacivaram dhāre-
 tabbam yo dhareyya, yathādhhammo kāretabbo 'ti ||6||
 tena kho pana samayena āyasmato Ānandassa atirekaciva-
 ram uppannam hoti āyasmā ca Ānando tam cīvaram
 āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāri-
 putto Sakete viharati atha kho āyasmato Anandassa etad
 ahoṃ bhagavatā paññattam na atirekacivaram dhāretabban
 ti, idam ca me atirekacivaram uppannam aham ca imam
 cīvaram āyasmato Sāriputtassa dātukāmo āyasma ca Sāriputto
 Sakete viharati katham nu kho maya patipajjitabban ti
 atha kho āyasma Ānando bhagavato etam attham ārocesi
 kīvacivaram panananda Sāriputto āgacchissatīti navamaṃ
 vā bhagavā divasaṃ dasamaṃ va 'ti atha kho bhagava
 etasmim nidāne dhammikaṃ katham katvā bhikkhū āmantesi
 anujānāmi bhikkhave dasaḥaparamaṃ atirekacivaram dhā-
 retuṃ ti ||7|| tena kho pana samayena bhikkhūnaṃ
 atirekacivaram uppajjati atha kho bhikkhūnaṃ etad ahoṃ
 katham nu kho atirekacivare patipajjitabban ti bhagavato
 etam attham ārocesum anujānāmi bhikkhave atirekaciva-
 ram vīkappetuṃ ti ||8||13||

atha kho bhagavā Vesālīyaṃ yathābhiraṇtaṃ viharitvā
 yena Bārānaśi tena cārikāṃ pakkāmi anupubbena cāri-
 kam cāmaṇānaṃ yena Bārānaśi tad avasari tatra sudam
 bhagavā Bārānaśīyaṃ viharati Isipatane migadāye
 tena kho pana samayena aññatarassa bhikkhuno antaravāsako
 chuddo hoti atha kho tassa bhikkhuno etad ahoṃ bhaga-
 vatā ticivaram anuññātaṃ digunā samghāti ekacciyo uttara-

saṅgo ekacciyo antaravasako, ayam ca me antaravāsako
 chiddo yam nunāham aggalam acchupeyyam samantato
 dupattam bhavissati majjhe ekacciyan ti ||1|| atha kho so
 bhikkhu aggalam acchupesī addasa kho bhagavā senāsana-
 cārikam āhindanto tam bhikkhum aggalam acchupentam,
 disvāna yena so bhikkhu ten' upasamkamī, upasamkamitvā
 tam bhikkhum etad avoca kim tvam bhikkhu karosīti
 aggalam bhagavā acchupemīti sādhu sadhu bhikkhu, sadhu
 kho tvam bhikkhu aggalam acchupesīti atha kho bhagavā
 etasmim nidāne dhammikatham katvā bhikkhū amantesī
 anujānāmī bhikkhave ahatānam dussānam ahatāṅkappānam
 digunam samghātim ekacciyaṃ uttarāsaṅgam ekacciyaṃ
 antaravāsakam, utuddhatānam dussānam catugunam samghā-
 tim digunam uttarāsaṅgam digunam antaravāsakam pamsu-
 kule yāvadattham pāpanike ussāho kaṇaṇiyo anujānāmī
 bhikkhave aggalam tunnam ovattikam kandusakam dalhi-
 kamman ti ||2||14||

atha kho bhagavā Bārānasiyaṃ yathābhūrantam viha-
 ritvā yena Sāvattī tena cārikam pakkamī anupubbena
 cārikam caramāno yena Sāvattī tad avasari tatra sudam
 bhagava Sāvattīyaṃ viharati Jetavane Anāthapīṇḍi-
 kassa ārame atha kho Visakha Migāramātā yena
 bhagavā ten' upasamkamī, upasamkamitvā bhagavantam
 abhivādetvā ekamantam nisīdi ekamantam nisinnam kho
 Visākhā Migāramātāya bhagavā dhammīyā kathāya
 sandassesī sampahamsesī atha kho Visākhā Migāra-
 mātā bhagavatā dhammīyā kathāya sandassitā sampa-
 hamsitā bhagavantam etad avoca adhivāsetu me bhante
 bhagavā svātānāya bhāttam saddhim bhikkhusamghenā
 'ti adhivāsesī bhagavā tunhibhāvena atha kho Visākhā
 Migāramātā bhagavato adhivāsanam viditvā utthayasanā
 bhagavantam abhivādetva padakkhinam katvā pakkamī ||1||
 tena kho pana samayena tassā rattiya accayena catuddīpiko
 mahāmegho pāvassī atha kho bhagavā bhikkhū amantesī
 yatha bhikkhave Jetavane vassati evam catūsu dīpesu vassati,
 ovassāpetha bhikkhave kāyam, ayam pacchimako catuddīpiko
 mahāmegho 'ti evam bhante 'ti kho te bhikkhū bhagavato

patisunitvā nikkhattacīvara kāyam ovassāpentī ||2|| atha
 kho Visākhā Migāramātā panitam khādaniyam bhojaniyam
 patiyādāpetvā dāsīm ānāpesi gaccha je āramam gantvā
 kalam arocehi kalam bhante nitthitam bhattan ti evam ayye
 'ti kho sā dāsī Visākhaya Migāramātuya patisunitvā āramam
 gantva addasa bhikkhū nikkhattacīvare kāyam ovassāpente,
 disvā n' atthi arame bhikkhū, ājīvaka kāyam ovassāpentīti
 yena Visākhā Migāramata ten' upasamkamī, upasamkamitvā
 Visākhā Migāramātaram etad avoca n' atth' ayye ārame
 bhikkhu, ājīvaka kāyam ovassāpentīti atha kho Visākhāya
 Migāramātuyā panditāya viyattāya medhāviniyā etad aho
 nissamsayam kho ayyā nikkhattacīvara kāyam ovassāpentīti,
 sayam balā maññittha n' atthi ārame bhikkhū, ājīvaka kāyam
 ovassāpentīti, dāsīm ānāpesi gaccha je āramam gantvā
 kalam arocehi kalam bhante nitthitam bhattan ti ||3|| atha
 kho te bhikkhu gattāni sītikanitvā kallakāyā cīvarāni ga-
 hetvā yathaviharam pavasisu atha kho sā dāsī arāma-
 m gantvā bhikkhū apassantī n' atthi ārame bhikkhū, suñño
 aramo 'ti yena Visākhā Migāramātā ten' upasamkamī, upa-
 samkamitva Visākhā Migāramātaram etad avoca n' atth'
 ayye ārame bhikkhū, suñño aramo 'ti atha kho Visākhāya
 Migāramātuyā panditāya viyattāya medhāviniyā etad aho
 nissamsayam kho ayyā gattāni sītikanitvā kallakāyā cīvarāni
 gahetva yathaviharam pavitthā, sayam balā maññittha n'
 atthi ārame bhikkhū, suñño aramo 'ti dāsīm ānāpesi gaccha
 je arāma m gantvā kalam arocehi kalam bhante nitthitam
 bhattan ti ||4|| atha kho bhagavā bhikkhū āmantesi
 sannahatha bhikkhave pattacīvaram, kalam bhattassā 'ti
 evam bhante ti kho te bhikkhū bhagavato paccassosum
 atha kho bhagavā pubbanhasamayam nivasetvā pattacīvaram
 ādāya seyyathāpi nāma balavā puriso sammāññitā vā bā-
 ham pasāreyya pasāritā vā baham sammāññeyya evam eva
 Jetavane antarahito Visākhaya Migāramātuyā kotthake pa-
 turahosi nīdī bhagavā paññatte āsane saddhīm bhikkhu-
 samghena ||5|| atha kho Visākhā Migāramatā acchariyam
 vata bho abbhutā vata bho tathāgatassa mahāddhikata
 mahānubhāvātā, yatra hi nāma jannukamattesu pi oghesu
 pavattamānesu katimattesu pi oghesu pavattamānesu na hi

nāma ekabhikkhussa pi pāda vā civarāni va allāni bhavissanti
 tatthā udaggā buddhapamukham bhikkhusamgham pañi-
 tena khādaniyena bhojaniyena sahatthā santappetvā sampa-
 vāretvā bhagavantam bhuttāvim onītapattapānim ekamantam
 nisīdi ekamantam nisinnā kho Visakha Migāyamata bha-
 gavantam etad avoca atthāham bhante bhagavantam varāni
 yācamīti atikkantavara kho Visakhe tathagata 'ti yāni ca
 bhante kappiyāni yāni ca anavajjānīti vadehi Visakhe 'ti
 ||6|| icchāmi aham bhante samghassa yāvajjivam vassika-
 satikam dātum, āgantukabhaddam dātum, gamikabhaddam
 dātum, gilānabhaddam dātum, gilānupatthākabhaddam dātum,
 gilānabhesajjam dātum, dhuvayagum dātum, bhikkhunī-
 samghassa udakasātikam dātum ti kim pana tvam Visakhe
 atthavasam sampassamānā tathāgatam attha varāni yācasīti
 idhāham bhante dāsim anāpesum gaccha je āramam gantvā
 kalam ārocehi kalam bhante nitthitam bhattam ti, atha kho sa
 bhante dāsi āramam gantvā addasa bhikkhū nikkhittacīvare
 kāyam ovassāpente, disvāna n' atthi ārame bhikkhū, ājivakā
 kāyam ovassapenti ti yenāham ten' upasamkamī, upasamka-
 mitvā mam etad avoca n' atth' ayye ārame bhikkhū, ājivakā
 kāyam ovassapenti ti asuci bhante naggiyam patikkūlam
 imāham bhante atthavasam sampassamānā icchāmi samghassa
 yāvajjivam vassikasātikam dātum ||7|| puna ca param
 bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo
 kilanto pindāya carati so me āgantukabhaddam bhuñjitvā
 vīthikusalo gocarakusalo akilanto pindāya carissati imāham
 bhante atthavasam sampassamāna icchāmi samghassa yāva-
 jivam āgantukabhaddam dātum puna ca param bhante
 gamiko bhikkhu attano bhattam pariyesamāno satthā vā
 vihāyissati, yattha vā vasam gantukamo bhavissati tattha
 vikāle upagacchissati kilanto addhānam gamissati so me
 gamikabhaddam bhuñjitvā satthā na vihāyissati, yattha
 vāsam gantukāmo bhavissati tattha kalena upagacchissati
 akilanto addhānam gamissati imāham bhante atthavasam
 sampassamānā icchāmi samghassa yāvajjivam gamikabhaddam
 dātum ||8|| puna ca param bhante gilānassa bhikkhuno
 sappāyani bhojanāni alabhantassa ābadho vā abhivaddhissati
 kalamkariyā va bhavissati tassa me gilānabhaddam bhuttassa

ābādho na abhivaddhissatī kalamkiriyaṃ na bhavissatī imā-
 ham bhante atthavasam sampassamānaṃ icchāmi samghassa
 yavajīvam gilānabhattam dātum puna ca param bhante
 gilānupatthako bhikkhu attano bhattam pariyesamāno gila-
 nassa ussūre bhattam nīharissatī bhattacchedam karissatī
 so me gilānupatthakabhattam bhuñjitvā gilānassa kālena
 bhattam nīharissatī bhattacchedam na karissatī imāham
 bhante atthavasam sampassamāna icchāmi samghassa yāva-
 jīvam gilānupatthakabhattam dātum ||9|| puna ca param
 bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhan-
 tassa ābadho va abhivaddhissatī kalamkiriyaṃ va bhavissatī
 tassa me gilānabhesajjam paribhuttassa ābādho na abhi-
 vaddhissatī kalamkiriyaṃ na bhavissatī imāham bhante
 atthavasam sampassamāna icchāmi samghassa yāvaji-
 vam gilānabhesajjam dātum puna ca param bhante
 bhagavatā Andhakavinde dasanīsamse sampassamānena
 yāgu anuññāta ty āham bhante ānīsamse sampassamāna
 icchāmi samghassa yavajīvam dhuvayāgum datum ||10||
 idha bhante bhikkhuniyo Aciravatiyaṃ nadiya vesiyāhi
 saddhim naggā ekatitthe nahayanti ta bhante vesiyā
 bhikkhuniyo uppadesum kim nu kho nāma tumhākam
 ayye daharānam brahmacariyam cinne, nanu nāma kamā
 paribhuñjitabbā, yada junnā bhavissanti tadā brahmacariyam
 carissatha, evam tumhākam ubho antā pariggahita bha-
 vissantīti tā bhante bhikkhuniyo vesiyāhi uppandiyamāna
 mañkū ahesum asuci bhante mātugamassa naggīyam
 jeguccham patikkūlam imāham bhante atthavasam sam-
 passamāna icchāmi bhikkhunīsamghassa yāvajīvam udaka-
 satikam datun ti ||11|| kim pana tvam Visakhe ānīsam-
 sampassamānaṃ tathāgatam attha varāni yācasīti idha
 bhante disāsu vassam vutthā bhikkhū Sāvattim āgacchi-
 ssanti bhagavantam dassanāya, te bhagavantam upasamka-
 mitva pucchissanti itthannāmo bhante bhikkhu kalamkato,
 tassa kā gati ko abhisamparāyo 'ti tam bhagavā vyāka-
 karissatī sotāpattīphale vā sakadagāmi-phale vā anāgāmi-phale
 vā arahattaphale vā ty aham upasamkamitvā pucchissāmi
 agatapubbā nu kho bhante tena ayyena Sāvattihīti ||12||
 suce 'me vakkhanti agatapubbā tena bhikkhunā Sāvattihīti,

nittham ettha gacchissamī nissamsavim paribhuttam tena
 ayyena vassikasātikā vā āgantukabhaddam vā gamikabhaddam
 va gilānabhaddam vā gilānupatthākabhaddam vā gilānabhe-
 sabbam vā dhuvayāgu vā 'tī tassā me tad anussarantiyā
 pamujjam jāyissatī, pamuditaya pītī jāyissatī, pīṭimanaya
 kayo passambhissatī, passaddhakaya sukhā vedayissamī,
 sukhiniyā cittam samādhīyissatī, sā me bhavissatī indriya-
 bhāvanā balabhāvanā bojjaṅgabhāvanā imaham bhante
 anisamsam sampassamāna tathāgatam attha varāṇi yācamīti
 || 13 || sādhu sādhu Visākhe, sādhu kho tvam Visākhe imam
 ānisamsam sampassamāna tathāgatam attha varāṇi yācasī
 anujānāmi te Visākhe attha varāṇitī atha kho bhagavā
 Visākhā Migāramataram imāhi gāthāhi anumodī

yā annapānam atipamoditā sīlūpapanna sugatassa sāvīkā
 dadāti dānam abhibhuyya maccheram sovaggikam soka-
 nudam sukhāvaham, |

dibbam sā labhate āyum āgama maggam virajam anaṅga-
 nam,

sā puññakāmā sukhinī anāmayā saggaṃhī kāyaṃhī cira-
 pamodatīti

atha kho bhagavā Visākhā Migāramataram imāhi gāthāhi
 anumoditvā utthāyāsāṇā pakkāmi || 14 || atha kho bhagavā
 etasmim nīdāne dhammīkatham katvā bhikkhū āmantesī
 anujanāmi bhikkhave vassikasātikam āgantukabha-
 ttam gamikabhaddam gilānabhaddam gilānu-
 patthākabhaddam gilānabhesabbam dhuvayāgum
 bhikkhunīsamghassa udakasatikan tī || 15 || 15 ||

Visākhābhānavāram

tena kho pana samayena bhikkhū paṇitāni bhojanāni
 bhuñjitvā mutthassatī asampajānā niddam okkamenti, tesam
 mutthassatīnam asampajānānam niddam okkamantānam supi-
 nantena asuci muccati, senasanam asucinā makkhiyati atha
 kho bhagavā āyasmatā Ānandena pacchāsamanena senāsa-
 nacārikam āhindanto addasa senāsanam asucinā makkhitam,
 disvāna āyasmantam Ānandam āmantesī kim etam Ānanda
 senāsanam makkhitan tī etarahi bhante bhikkhū paṇitāni

bhojanani bhuñjitva mutthassati asampajānā niddam okkamanti, tesam asuci muccati, tayidam bhagavā senāsanam asucina makkhitaṇ ti ||1|| evam etam Ānanda evam etam Ānanda, muccati hi Ānanda mutthassatīnam asampajānānam niddam okkamantānam supinantena asuci ye te Ānanda bhikkhū upatthitasatī sampajānā niddam okkamanti tesam asuci na muccati, ye pi te Ānanda puthujjānā kamesu vitarāgā tesam pi asuci na muccati atthānam etam Ānanda anavakāso yam arahato asuci mucceyya 'ti atha kho bhagavā etasmim nīdane dhammikatham katva bhikkhū āmantesi idhaham bhikkhave Ānandena pacchasamanena senāsanacarikam ahindanto addasam senāsanam asucinā makkhitaṇ, disvāna Ānandam āmantesim kim etam Ānanda (=§ 1, 2) arahato asuci mucceyya 'ti ||2|| pañc' ime bhikkhave ādinavā mutthassatissa asampajanassa niddam okkamayato dukkham supati, dukkham patibujjhati, pāpakam supinam passati, devatā na rakkhanti, asuci muccati ime kho bhikkhave pañca ādinavā mutthassatissa asampajanassa niddam okkamayato pañc' ime bhikkhave ānisamsa upatthitasatissa sampajānassa niddam okkamayato sukham supati, sukham patibujjhati, na pāpakam supinam passati, devatā rakkhanti, asuci na muccati ime kho bhikkhave pañca ānisamsā upatthitasatissa sampajānassa niddam okkamayato anujānāmi bhikkhave kayaguttiyā cīvaraguttiyā senāsanaguttiyā nisīdanān ti ||3|| tena kho pana samāyena atikhuddakam nisīdanam na sabbam senāsanam gopeti bhagavato etam attham ārocesum anujānāmi bhikkhave yāvamahantam paccattharanam ākañkhati tavamahantam paccattharanam kātun ti ||4||16||

tena kho pana samāyena āyasmato Ānandassa upajjhāyassa āyasmato Belatthasāsassa thullakacchābādho hoti tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena temetvā-temetvā apakaddhanti addasa kho bhagavā senāsanacārikam ahindanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaddhante, disvāna yena te bhikkhū ten' upasamkamī, upasamkamitvā te bhikkhū etad avoca kim imassa bhikkhave bhikkhuno abadho 'ti imassa bhante

āyasmato thullakacchābadho, lasikāya cīvarāni kāye lagganti,
tāni mayam udakena temetvā temetvā apakaddhāmā'ti atha
kho bhagavā etasmim nīdāne dhammikatham katvā bhikkhū
āmantesi anujanāmi bhikkhave yassa kandu vā pilakā vā
assāvo vā thullakacchā va ābadho kandupaticchādin ti
|| 1 || 17 ||

atha kho Visakhā Migāramātā mukhapuñchanacolam-
kam ādāya yena bhagavā ten' upasamkamī, upasamkamitvā
bhagavantam abhivadetva ekamantam nīsīdi, ekamantam
nīsinna kho Visakhā Migāramātā bhagavantam etad avoca
patiganhātu me bhante bhagava mukhapuñchanacolakam yam
mama assa dīgharattam hitaya sukhāyā 'ti patiggahesi
bhagavā mukhapuñchanacolakam atha kho bhagavā Visā-
kham Migāramātaram dhammīyā kathāya sandassesī
sampahamsesi atha kho Visākha Migāramātā bhagavatā
dhammīyā kathāya sandassitā sampahamsitā utthāyā-
sanā bhagavantam abhivadetvā padakkhinam katvā pakkāmi
atha kho bhagavā etasmim nīdāne dhammikatham katvā
bhikkhū āmantesi anujanāmi bhikkhave mukhapuñcha-
nacolakan ti || 1 || 18 ||

tena kho pana samayena Rojo Mallo āyasmato Ānan-
dassa sahāyo hoti Rojassa Mallassa khomapiḷotikā āyasmato
Ānandassa hatthe nikkhittā hoti āyasmato ca Ānandassa
khomapiḷotikāya attho hoti bhagavato etam attham aroce-
sum anujanāmi bhikkhave pañicah' āngehi samannāgatassa
vissāsam gahetum sandittho ca hoti sambhatto ca ālapito
ca jīvati ca janāti gahite me attamano bhavissatīti anujā-
nāmi bhikkhave imehi pañicah' āngehi samannāgatassa vissā-
sam gahetun ti || 1 || 19 ||

tena kho pana samayena bhikkhūnam paripunnam hoti
tūcīvaram attho ca hoti parissāvanehi pi thavikāhi pi
bhagavato etam attham ārocesum anujanāmi bhikkhave
parikkhāracolakan ti || 1 || atha kho bhikkhūnam etad
ahosi yāni tāni bhagavatā anuññātāni tūcīvaran ti vā vassi-
kasātika 'ti vā nīsīdanan ti vā paccattharanan ti vā kandupa-

ticchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan ti vā, sabbāni taṇi adhiṭṭhātabbāni nu kho udāhu vikkappetabbāni bhagavato etam attham arocesum anujānāmi bhikkhave ticivaram adhiṭṭhatum na vikkappetum, vassika-satikam vassānam cātumāsam adhiṭṭhatum tato param vikkappetum, nisīdanam adhiṭṭhatum na vikkappetum, paccattaranam adhiṭṭhātum na vikkappetum, kandupaticchādim yāva ābadha adhiṭṭhatum tato param vikkappetum, mukhapuñchanacolakam adhiṭṭhātum na vikkappetum, parikkhāracolakam adhiṭṭhatum na vikkappetun ti ||2||20||

atha kho bhikkhūnam etad ahoṣi kittakam pacchimam nu kho cīvaram vikkappetabban ti bhagavato etam attham arocesum anujanami bhikkhave ayamena atthaṅgulam sugataṅgulena caturaṅgulam vitthatam pacchimam cīvaram vikkappetun ti tena kho pana samayena āyasmato Mahakassapaṃ pamsukūlakato garuko hoti bhagavato etam attham arocesum anujānāmi bhikkhave suttalukham kātun ti vikanno hoti bhagavato etam attham ārocesum anujānāmi bhikkhave vikannam uddharitun ti suttā okiriyanti bhagavato etam attham ārocesum anujānāmi bhikkhave anuvātam paribbandam āropetun ti tena kho pana samayena saṃghātiyā pattā lujjanti bhagavato etam attham ārocesum anujānāmi bhikkhave atthapadakam kātun ti ||1|| tena kho pana samayena aññatarassa bhikkhuno ticivare kayirāmane sabbam chinnakam na ppahoti anujānāmi bhikkhave dve chinnakāni ekam acchinnakan ti dve chinnakāni ekam achinnakam na ppahoti anujānāmi bhikkhave dve acchinnakāni ekam chinnakan ti dve acchinnakāni ekam chinnakam na ppahoti anujānāmi bhikkhave anvadhikam pi āropetum na ca bhikkhave sabbam acchinnakam dhāretabham yo dhāreyya, apatti dukkatassā 'ti ||2||21||

tena kho pana samayena aññatarassa bhikkhuno bahum cīvaram uppannam hoti so ca tam cīvaram mātāpitunnam dātukāmo hoti bhagavato etam attham ārocesum mātāpitaro hi kho bhikkhave dadamāne kim vadeyyāma anuja-

nāmi bhikkhave mātāpītunnam dātum na ca bhikkhave
saddhādeyyam vinipatetabbam yo vinipāteyya, āpatṭi dukka-
tassā 'ti ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane
cīvaram nikkhīpīva santaruttarena gāmam pindāya pāvīsī
corā tam cīvaram avaharīmsu so bhikkhu duccolo hoti
lūkhacīvaro bhikkhū evam aham su kissa tvam āvuso
duccolo lūkhacīvaro 'ti idhāham āvuso Andhavane cīvaram
nikkhīpīvā santaruttarena gāmam pindāya pāvīsīm, corā
tam cīvaram avaharīmsu, tena ham duccolo lūkhacīvaro 'ti
bhagavato etam attham ārocesum na bhikkhave santar-
uttarena gāmo pavīsītabbo yo pavīseyya, āpatṭi dukka-
tassā 'ti ||1|| tena kho pana samayena āyasmā Ānando
asatīyā santaruttarena gāmam pindāya pāvīsī bhikkhū
āyasmantam Ānandam etad avocum nanu kho āvuso Ānanda
bhagavatā paññattam na santaruttarena gāmo pavīsītabbo 'ti
kissa tvam āvuso santaruttarena gāmam pavīttho 'ti saccam
āvuso bhagavatā paññattam na santaruttarena gāmo pavīsī-
tabbo 'ti, api cāham asatīyā pavīttho 'ti bhagavato etam
attham ārocesum ||2|| pañic' ime bhikkhave paccaya samghā-
tiyā nikkhepāya gilāno vā hoti, vassikasamketam vā hoti,
nadīpāram gantum vā hoti, aggālagutti viharo vā hoti, attha-
takathinam vā hoti ime kho bhikkhave pañica paccayā
samghātiyā nikkhepāya pañic' ime bhikkhave paccaya
uttarāsaṅgassa antaravāsakassa nikkhepāya gilāno vā
atthatakathinam vā hoti ime kho bhikkhave pañica paccayā
uttarāsaṅgassa antaravāsakassa nikkhepāya pañic' ime bhi-
kkhave paccayā vassikasātīkāya nikkhepāya gilāno vā hoti,
nissīmam gantum vā hoti, nadīpāram gantum vā hoti,
aggālagutti viharo vā hoti, vassikasātīka akatā vā hoti vip-
pakatā vā ime kho bhikkhave pañica paccayā vassikasātīkāya
nikkhepāya 'ti ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassam
vasi tattha manussā samghassa demā 'ti cīvaranī adamsu
atha kho tassa bhikkhuno etad ahosi bhagavatā paññattam
eatuvaggo pacchimo samgho 'ti, aham c' amhi ekako, ime ca

manussā samghassa demā 'ti cīvarāni adamsu yam nūnāham imāni samghikāni cīvarāni Savatthim hareyyan ti atha kho so bhikkhu tāni cīvarāni ādāya Savatthim gantvā bhagavato etam attham arocesi tuyh' eva bhikkhu tāni cīvarāni yāva kathinassa ubbhārāyā 'ti ||1|| idha pana bhikkhave bhikkhu eko vassam vasati tattha manussā samghassa demā 'ti cīvarāni denti anujānamī bhikkhave tass' eva tāni cīvarāni yāva kathinassa ubbhārāyā 'ti ||2|| tena kho pana samayena aññataro bhikkhu utukālam eko vasi tattha manussā samghassa demā 'ti cīvarāni adamsu atha kho tassa bhikkhuno etad ahoṣi bhagavatā paññattam catuvaggo pacchimo samgho 'ti, aham c' amhi ekako, ime ca manussa samghassa dema 'ti cīvarāni adamsu yam nūnāham imāni samghikāni cīvarāni Savatthim hareyyan ti atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthim gantva bhikkhūnam etam attham arocesi bhikkhu bhagavato etam attham ārocesum anujānamī bhikkhave sammukhībhūtena samghena bhājetum ||3|| idha pana bhikkhave bhikkhu utukālam eko vasati tattha manussā samghassa demā 'ti cīvarāni denti anujānamī bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātum mayh' imani cīvarānīti tassa ce bhikkhave bhikkhuno tam cīvaram anadhiṭṭhitena añño bhikkhu āgacchatī, samako dātabbo bhāgo tehi ce bhikkhave bhikkhūhi tam cīvaram bhājīyamāne apātite kuse añño bhikkhu āgacchatī, samako dātabbo bhāgo tehi ce bhikkhave bhikkhūhi tam cīvaram bhājīyamāne pātite kuse añño bhikkhu āgacchatī, nākamā dātabbo bhago 'ti ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isīdaso āyasmā ca Isibhatto Sāvattthiyam vassam vutthā aññataram gamakāvasam agamamsu manussa cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu āvasika bhikkhū there pucchimsu imāni bhante samghikāni cīvarāni there agamma uppannāni, sādīyissantī therā bhāgan ti therā evam āhamsu yathā kho mayam avuso bhagavatā dhammam desitam ājānāma tumhakam yeva tāni cīvarāni yāva kathinassa ubbhārāyā 'ti ||5|| tena kho pana samayena tayo bhikkhu Rājagahe vassam vasanti tattha manussā samghassa demā 'ti cīvarāni denti atha kho tesam bhikkhūnam etad ahoṣi bhagavatā

paññattam catuvaggo pacchimo samgho 'ti, mayam o' amhā tayo janā, ime ca manussā samghassa demā 'ti cīvarāni denti katham nu kho amhehi patipajjitabban ti tena kho pana samayena sambahula therā āyasmā ca Nīlavāsi āyasmā ca Sanavasi āyasmā ca Gopako āyasmā ca Bhagu āyasma ca Phalikasandāno Pātaliputte viharanti Kukkutārāme atha kho te bhikkhu Pātaliputtam gantva there pucchimsu therā evam āhamsu yathā kho mayam āvuso bhagavata dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kathinassa ubbhārayā 'ti || 6 || **24** ||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvattthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi tattha bhikkhū cīvaram bhājetukāmā sannipatimsu te evam āhamsu imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti āmāvuso sādīyissamīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu te pi evam āhamsu imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti āmāvuso sādīyissamīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu te pi evam āhamsu imāni kho avuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti āmāvuso sādīyissamīti tato pi cīvarabhāgam gahetvā mahantam cīvarabhandikam ādāya punad eva Sāvattthum paccāgacchi || 1 || bhikkhu evam āhamsu mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppannan ti kuto me āvuso puññam, idhāham āvuso Sāvattthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te mam evam āhamsu imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti āmāvuso sādīyissamīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāma sannipatimsu, te pi mam evam āhamsu imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti, āmāvuso sādīyissamīti tato pi cīvarabhāgam gahetvā aññam

âvasam agamâsîm, tattha pi bhikkhu cîvaram bhâjetukamâ sannipatîmsu, te pi mam evam âhamsu imânî sâdiyissamîti tato pi cîvarabhâgam aggahesîm, evam me bahum cîvaram uppannan ti ||2|| kim pana tvam âvuso Upananda aññatra vassam vuttho aññatra cîvarabhâgam sâdiyissasîti evam avuso 'ti ye te bhikkhu appicchâ te ujjhâyanti khîyanti vipâcenti katham hi nâma âyasmâ Upanando Sakya putto aññatra vassam vuttho aññatra cîvarabhagam sâdiyissatîti bhagavato etam attham arocesum saccam kira tvam Upananda aññatra vassam vuttho aññatra cîvarabhâgam sâdiyîti saccam bhagavâ vigarahi buddho bhagavâ katham hi nâma tvam moghapurisa aññatra vassam vuttho aññatra cîvarabhâgam sâdiyissasî n' etam moghapurisa appasannânâ vâ pasâdaya pasannanâ vâ bhîyyobhâvâya vigarahitvâ dhammikatham katvâ bhikkhû âmantesi na bhikkhave aññatra vassam vutthena aññatra cîvarabhâgo sâditabbo yo sâdiyeyya, âpatti dukkatassâ 'ti ||3|| tena kho pana samayena âyasmâ Upanando Sakyaputto eko dvîsu avasesu vassam vasî evam me bahum cîvaram uppajjissatîti atha kho tesam bhikkhûnam etad ahosi katham nu kho âyasmato Upanandassa Sakyaputtassa cîvarapativiso dâtabbo 'ti bhagavato etam attham ârocesum detha bhikkhave moghapurissassa ekâdhîppâyam idha pana bhikkhave bhikkhu eko dvîsu avâsesu vassam vasatî evam me bahum cîvaram uppajjissatîti sace amutra upaddham amutra upaddham vasatî, amutra upaddho amutra upaddho cîvarapativiso dâtabbo, yattha vâ pana bahutaram vasatî tato cîvarapativiso dâtabbo 'ti ||4|| 25 ||

tena kho pana samayena aññatarassa bhikkhuno kucchîvikârâbâdho hoti, so sake muttakarîse palipanno seti atha kho bhagavâ âyasmata Ânandena pacchâsamanena sensanacârikam âhindanto yena tassa bhikkhuno viharo ten' upasamkamî addasa kho bhagavâ tam bhikkhum sake muttakarîse palipannam sayamânâ, disvâna yena so bhikkhu ten' upasamkamî, upasamkamitvâ tam bhikkhum etad avoca kim te bhikkhu âbâdho 'ti kucchîvikâro me bhagava 'ti atthi pana te bhikkhu upatthâko 'ti n' atthi bhagava

'ti kissa tam bhikkhū na upatthentīti aham kho bhante bhikkhūnam akārako, tena mam bhikkhu na upatthentīti ||1|| atha kho bhagavā āyasmantam Ānandam āmantesi gacchānanda udakam ahaia, imam bhikkhum nahāpessāmā 'ti evam bhante 'ti kho āyasmā Ānando bhagavato patissutvā udakam aharitvā bhagava udakam āsiñci āyasmā Anando paridhovi, bhagavā sisato aggahesi āyasmā Ānando pādato uccāretvā mañcake nipātesum ||2|| atha kho bhagava etasmim nidāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū patipucchi atthi bhikkhave amukasmim vihāre bhikkhu gilano 'ti atthi bhagavā 'ti kim tassa bhikkhave bhikkhuno abādho 'ti tassa bhante āyasmato kucchivikārābadho 'ti atthi pana bhikkhave tassa bhikkhuno upatthāko 'ti n' atthi bhagavā 'ti kissa tam bhikkhū na upatthentīti eso bhante bhikkhu bhikkhūnam akārako, tena tam bhikkhu na upatthentīti n' atthi te bhikkhave mātā n' atthi pitā ye te upatthaheyyum tumhe ce bhikkhave aññamaññam na upatthahissatha atha ko carahi upatthahissati yo bhikkhave mam upatthaheyya so gilānam upatthaheyya ||3|| sace upajjhāyo hoti upajjhāyena yāvajivam upatthātabbo, vutthānassa āgametabbam sace acariyo hoti ācariyena yāvajivam upatthātabbo, vutthānassa āgametabbam sace saddhivihārako hoti sace antevāsiko hoti sace samānupajjhāyako hoti sace samānācariyako hoti samanācariyakena yāvajivam upatthātabbo, vutthānassa āgametabbam sace na hoti upajjhāyo vā ācariyo vā saddhivihārako vā antevāsiko vā samānupajjhāyako vā samānācariyako vā samghena upatthātabbo no ce upatthaheyya, āpatti dukkatassa ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatthāko hoti asappāyakārī hoti, sappāye mattam na jānāti, bhesajjam na patisevitā hoti, atthakāmassa gilānupatthākassa yathābhūtam ābādham nāvikkatta hoti abhikkamantam vā abhikkamatīti patikkamantam vā patikkamatīti thitam vā thito 'ti, uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam katukānam asatānam amanāpānam pānaharānam anadhivāsakajātiko hoti imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupatthāko hoti ||5|| pañcahi

bhikkhave aṅgehi samannāgato gilāno supatthāko hoti sappāyakārī hoti, sappāye mattam jānāti, bhesajjam pati-sevita hoti, atthakāmassa gilānupatthākassa yathabhūtam ābādham avikattā hoti abhikkamantam vā abhikkamatīti patikkamantam vā patikkamatīti thitam vā thito 'ti, uppannānam sārīrikānam vedananam dukkhānam tibbanam kharanam katukānam asātanam amanāpānam panaharānam adhivā-sakajātiko hoti imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supatthako hoti ||6|| pañcahi bhikkhave aṅgehi samannagato gilānupatthako nālam gilānam upatthatum na patibalo hoti bhesajjam vidhātum, sappāyā-sappayam na janāti asappayam upanāmeti sappāyam apanāmeti, amisantaro gilānam upatthāti no mettacitto, jegucchi hoti uccaram vā passāvam va khelam va vantam va nīhātum, na patibalo hoti gilānam kalena kalam dhammiyā kathāya sandassetum sampahamsetum imehi kho bhikkhave pañcah' aṅgehi samannagato gilānupatthako nālam gilānam upatthātum ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupatthāko alam gilānam upatthātum patibalo hoti bhesajjam samvidhātum, sappayāsappāyam janāti asappāyam apanāmeti sappāyam upanāmeti, mettacitto gilānam upatthāti no amisantaro, ajegucchi hoti uccāram vā passāvam va khelam va vantam vā nīhātum, patibalo hoti gilānam kālana kalam dhammiyā kathāya sandassetum sampahamsetum imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupatthāko alam gilānam upatthātun ti ||8||26||

tena kho pana samayena dve bhikkhu Kosalesu janapadesu addhanamagga-patipannā honti te aññataram āvāsam upagacchimsu, tattha aññataro bhikkhu gilāno hoti atha kho tesam bhikkhūnam etad ahosi bhagavatā kho āvuso gilānupatthānam vānītam, handa mayam āvuso imam bhikkhum upatthahemā 'ti, te tam upatthahimsu so tehi upatthahīyamāno kalam akāsi atha kho te bhikkhū tassa bhikkhuno pattacivaram ādāya Sāvattim gantva bhagavato etam attham ārocesum ||1|| bhikkhussa bhikkhave kalam kate samgho sāmī pattacivare api ca gilānupatthāka bahūpakārā anujānāmi bhikkhave samghena ticivaram

ca pattam ca gilānupatthākānam datum evam ca pana bhikkhave databbam tena gilānupatthākena bhikkhunā samgham upasamkamitva evam assa vacaniyo itthannāmo bhante bhikkhu kalam kato, idam tassa ticivaram ca patto cā 'tu vyattena bhikkhuna patibalena samgho ñāpetabbo sunātu me bhante samgho itthannamo bhikkhu kalam kato, idam tassa ticivaram ca patto ca yadi samghassa pattakallam samgho imam ticivaram ca pattam ca gilānupatthākānam dadeyya esa ñatti sunātu me bhante samgho itthannāmo bhikkhu kalam kato, idam tassa ticivaram ca patto ca samgho imam ticivaram ca pattam ca gilānupatthākānam deti yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupatthākānam dānam so tunh' assa, yassa na khamati so bhaseyya dinnam idam samghena ticivaram ca patto ca gilānupatthākānam khamati samghassa, tasmā tunhī, evam etam dharayāmiti ||2|| tena kho pana samayena aññātaro sāmanero kalam kato hoti bhagavato etam attham arocesum sāmanerassa bhikkhave kalam kate samgho sāmī pattacivare api ca gilānupatthākā bahūpakāṇā anujānāmi bhikkhave samghena civaram ca pattam ca gilānupatthākānam datum evam ca pana bhikkhave databbam tena gilānupatthakena bhikkhuna samgham upasamkamitva evam assa vacaniyo itthannāmo bhante sāmanero kalam kato, idam tassa civaram ca patto cā 'tu vyattena bhikkhunā patibalena samgho ñāpetabbo sunātu me bhante samgho itthannāmo samanero kalam kato, idam tassa civaram ca patto ca yadi samghassa pattakallam, samgho imam civaram ca pattam ca gilānupatthākānam dadeyya esā ñatti sunātu me bhante samgho itthannamo sāmanero kalam kato, idam tassa civaram ca patto ca samgho imam civaram ca pattam ca gilānupatthākānam deti yassāyasmato khamati imassa civarassa ca pattassa ca gilānupatthākānam dānam so tunh' assa, yassa na khamati so bhaseyya dinnam idam samghena civaram ca patto ca gilānupatthākānam khamati samghassa, tasmā tunhī, evam etam dharayāmiti ||3|| tena kho pana samayena aññātaro bhikkhu ca samanero ca gilānam upatthahimsu so tehi upatthahiyamāno kalam akāsi atha kho tassa gilānupatthākassa bhikkhuno etad

ahosi katham nu kho gīlanupatthākassa sāmānerassa
 cīvarapativiso dātabbo 'ti bhagavato etam attham āro-
 cesum anujānāmi bhikkhave gīlanupatthākassa sāmāne-
 rassa samakam pativīsam dātun ti ||4|| tena kho pana
 samayena aññātaro bhikkhu bahubhādo bahuparikkhā-
 ro kalam kato hoti bhagavato etam attham arocesum
 bhikkhussa bhikkhave kalam kate samgho sāmī pattacī-
 vare api ca gīlanupatthākā bahūpakārā anujānāmi
 bhikkhave samghena ticivaram ca pattam ca gīlanu-
 patthakānam dātun, yam tattha lahubhandam lahubari-
 kkham tam sammukhībhūtena samghena bhājetum, yam
 tattha garubhandam garuparikkhāram tam āgatānāga-
 tassa cātuddisassa samghassa avissajjukam avebhaṅgikan ti
 ||5|| 27 ||

tena kho pana samayena aññātaro bhikkhu naggo hutva
 yena bhagavā ten' upasamkamī, upasamkamitva bhagavan
 tam etad avoca bhagavā hi bhante anekapariyāyena appi-
 cchassa santutthassa sallekhasa dhutassa pāsādikassa apaca-
 yassa viriyārambhassa vānavādī idam bhante naggiyam
 anekapariyāyena appicchatāya santutthiya sallekkhāya dhu-
 tattāya pāsādikatāya apacayāya viriyārambhāya samvattati
 sādhu bhante bhagava bhikkhunam naggiyam anujānātū 'ti
 vīgarahī buddho bhagavā ananucchaviyam moghapurisa
 ananulomikam appatirūpam assamanakam akappiyam akara-
 niyam katham hi nama tvam moghapurisa naggiyam
 titthiyasamādanam samādiyissasi n' etam moghapurisa
 appasannanam vā pasadāya vīgarahitvā dhammikatham
 katvā bhikkhū āmantesi na bhikkhave naggiyam titthi-
 yasamādanam samādiyitabbam yo samādiyeyya, āpatti
 thullaccayassā 'ti ||1|| tena kho pana samayena aññātaro
 bhikkhu kusacīram nivāsetva — la — vākacīram nivāsetvā,
 phalacacīram nivāsetvā, kesakambalam nivāsetvā, vālakamba-
 lam nivāsetvā, ulukapakkham nivāsetvā — la — ajnakkhi-
 pam nivāsetvā yena bhagavā ten' upasamkamī, upasamka-
 mitvā bhagavantam etad avoca bhagavā bhante anekapari-
 yāyena appicchassa vānavādī idam bhante ajnakkhi-
 pam anekapariyāyena appicchatāya samvattati sādhu

bhante bhagavā bhikkhūnam ajinakkhipam anujānātū 'ti
 vigarahi akaranīyam katham hi nāma tvam mogha-
 purisa ajinakkhipam tithiyadhajam dhāressasi n' etam
 moghapurisa appasannanam vā pasādāya vigarahitvā
 dhammikatham katvā bhikkhū āmantesi na bhikkhave
 ajinakkhipam tithiyadhajam dhāretabbam yo dhareyya,
 āpatti thullaccayassā 'ti ||2|| tena kho pana samayena
 aññataro bhikkhu akkanālam nivāsetvā — la — potthakam
 nivāsetvā yena bhagavā ten' upasamkami, upasamkami-
 tvā bhagavantam etad avoca bhagavā bhante aneka-
 pariyayena appicchassa vanna vādī ayam bhante
 potthako anekapariyāyena appicchatāya samvatta-
 ti sādhu bhante bhagavā bhikkhūnam potthakam anu-
 jānātū 'ti vigarahi akaranīyam katham hi nā-
 ma tvam moghapurisa potthakam nivāsessasi n' etam
 moghapurisa appasannānam vā pasādāya vigarahitvā
 dhammikatham katvā bhikkhū āmantesi na bhikkhave
 potthako nivāsetabbo yo nivāseyya, āpatti dukkatassā
 'ti ||3|| 28 ||

tena kho pana samayena chabbaggiyā bhikkhū sabbani-
 lakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti,
 sabbalohitakāni cīvarāni dhārenti, sabbamañjetthakāni cīva-
 rāni dhārenti, sabbakanhāni cīvarāni dhārenti, sabbamahā-
 raṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīva-
 rāni dhārenti, acchinnadasāni cīvarāni dhārenti, dīghadasāni
 cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phanada-
 sāni cīvarāni dhārenti, kañcukam dhārenti, tīrītakam dhā-
 renti, vethanam dhārenti manussā ujjhāyanti khīyanti
 vipācenti seyyathāpi gihī kamabhogino 'ti bhagavato
 etam attham ārocesum na bhikkhave sabbanīlakāni cīva-
 rāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni
 na kañcukam dhāretabbam, na tīrītakam dhāretabbam,
 na vethanam dhāretabbam yo dhāreyya, āpatti dukkatassā
 'ti ||1|| 29 ||

tena kho pana samayena vassam vutthā bhikkhū anuppanne

cīvare pakkamanti pi, vibbhamanti pi, kālam pi karonti, sā-
 manerapi patijānanti, sikkham paccakkhatakāpi patijānanti,
 antimavattthum ajjhāpannakāpi patijānanti, ummattakāpi p,
 khittacittāpi p, vedanattapi p, āpattiyā adassane ukkhitta-
 kapī p, āpattiyā appatīkamme ukkhittakapī p, papikāya
 dīthiyā appatīnissagge ukkhittakapī p, pandakāpi p,
 theyyasamvāsakāpi p, tīthiyapakkantakapī p, tiacchana-
 gatāpi p, mātughatakāpi p, pītughatakāpi p, arahantagha-
 takāpi p, bhikkhunīdūsakāpi p, samghabhedakāpi p,
 lohīsuppādakāpi p, ubhatovyañjanakāpi patijānanti bha-
 gavato etam attham arocesum ||1|| idha pana bhikkhave
 vassam vuttho bhikkhu anuppanne cīvare pakkamati sante
 patirūpe gāhake dātabbam idha pana bhikkhave vassam
 vuttho bhikkhu anuppanne cīvare vibbhamati, kalam karoti,
 sāmanero patijānāti, sikkham paccakkhatako patijānāti, anti-
 mavattthum ajjhāpannako patijānāti samgho sāmī idha
 pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare
 ummattako patijānāti, pāpikaya dīthiyā appatīnissagge
 ukkhittako patijānāti sante patirūpe gāhake dātabbam
 idha pana bhikkhave vassam vuttho bhikkhu anuppanne
 cīvare pandako patijānāti, ubhatovyañjanako patijānāti
 samgho sāmī ||2|| idha pana bhikkhave vassam vuttho
 bhikkhu uppanne cīvare abhājite pakkamati sante patirūpe
 gāhake dātabbam idha pana bhikkhave vassam vuttho
 bhikkhu uppanne cīvare abhājite vibbhamati, antima-
 vatthum ajjhāpannako patijānāti samgho sāmī idha pana
 bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite
 ummattako patijānāti, pāpikaya dīthiyā appatīnissagge
 ukkhittako patijānāti sante patirūpe gāhake dātabbam
 idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare
 abhājite pandako patijānāti ubhatovyañjanako patijā-
 nāti samgho sāmī ||3|| idha pana bhikkhave vassam
 vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati
 tattha manussā ekasmim pakkhe udakam denti ekasmim
 pakkhe cīvaram denti samghassa dema 'ti samghass' ev'
 etam idha pana bhikkhave vassam vutthānam bhikkhūnam
 anuppanne cīvare samgho bhijjati tattha manussa ekasmim
 pakkhe udakam denti, tasmim yeva pakkhe cīvaram denti

samghassa demā 'ti samghass' ev' etam ||4|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti pakkhassa demā 'ti pakkhass' ev' etam idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati tattha manussā ekasmim pakkhe udakam denti, tasmim yeve pakkhe cīvaram denti pakkhassa demā 'ti pakkhass' ev' etam ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite samgho bhijjati sabbesam samakam bhajetabban ti ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññataṃ assa bhikkhuno hatthe āyasmato Sāṃputtassa cīvaram pāhesi imam cīvaram therassa dehīti atha kho so bhikkhu antarā magge āyasmato Revatassa vissasā tam cīvaram aggahesi atha kho āyasmā Revato āyasmata Sariputtana samāgantva pucchī aham bhante therassa cīvaram pāhesim, sampattam tam cīvaran ti nāham tam avuso cīvaram passāmīti atha kho āyasmā Revato tam bhikkhum etad avoca aham avuso āyasmato hatthe therassa cīvaram pāhesim, kaham tam cīvaran ti aham bhante āyasmato vissasā tam cīvaram aggahesi ti bhagavato etam attham ārocesum ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahināti imam cīvaram itthannāmassa dehīti so antarā magge yo pahināti tassa vissasā ganhāti, suggahitam yassa pahīyyati tassa vissasā ganhāti, duggahitam idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahināti imam cīvaram itthannāmassa dehīti so antarā magge yassa pahīyyati tassa vissasā ganhāti, duggahitam yo pahināti tassa vissasā ganhāti, suggahitam idha pana bhikkhave bhikkhu dehīti so antarā magge sunāti yo pahināti so kalam kato 'ti tassa matakacīvaram adhiṭṭhati, svādhīṭṭhitam yassa pahīyyati tassa vissasā ganhāti, duggahitam idha pana bhikkhave bhikkhu dehīti so antarā magge sunāti yassa pahīyyati so kalam kato 'ti tassa matakacīvaram adhiṭṭhāti, dvādhīṭṭhitam yo pahināti tassa vissasā ganhāti, suggahitam idha pana bhikkhave bhikkhu dehīti

so antara magge sunāti ubho kalam kata 'tī yo pahināti tassa matakacivaram adhiṭṭhātī, svādhīṭṭhitam yassa pahīyyatī tassa matakacivaram adhiṭṭhātī, dvadhīṭṭhitam ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahināti imam cīvaram itthannāmassa dammīti so antara magge yo pahināti tassa viśśāsā ganhatī, duggahitam yassa pahīyyatī tassa viśśāsā ganhatī, suggahitam idha pana bhikkhave bhikkhu dammīti so antara magge yassa pahīyyatī tassa viśśāsā ganhatī, suggahitam yo pahināti tassa viśśāsā ganhātī, duggahitam idha pana bhikkhave bhikkhu dammīti so antarā magge sunatī yo pahinātī so kalam kato 'tī tassa matakacivaram adhiṭṭhātī, dvadhīṭṭhitam yassa pahīyyatī tassa viśśāsā ganhātī, suggahitam idha pana bhikkhave bhikkhu dammīti so antarā magge sunatī yassa pahīyyatī so kalam kato 'tī tassa matakacivaram adhiṭṭhātī, svadhīṭṭhitam yo pahinātī tassa viśśāsā ganhatī, duggahitam idha pana bhikkhave bhikkhu dammīti so antarā magge sunatī ubho kalam katā 'tī yo pahinātī tassa matakacivaram adhiṭṭhātī, dvadhīṭṭhitam yassa pahīyyatī tassa matakacivaram adhiṭṭhātī, svadhīṭṭhitam ||3|| **31** ||

atth' imā bhikkhave mātīkā cīvarassa uppādāya sīmāya detī, katīkāya detī, bhikkhāpaññattiyā detī, samghassa detī, ubhatosamghassa detī, vassam vutthasamghassa detī, adissa detī, puggalassa detī sīmāya detī yāvatīkā bhikkhū antosīmagatā tehi bhājetabbam katīkāya detī sambahulā avasa samanālabhā hontī, ekasmim āvase dinne sabbattha dinnam hotī bhikkhāpaññattiyā detī yattha samghassa dhuvaḥkāraṁ kariyanti tattha demā 'tī samghassa detī sammukhībhūtena samghena bhājetabbam ubhatosamghassa detī bahukāpi bhikkhū hontī ekā bhikkhunī hotī, upaddham dātābbam bahukāpi bhikkhu nīyo hontī eko bhikkhu hotī, upaddham dātābbam vassam vutthasamghassa detī yāvatīkā bhikkhū tasmim āvase vassam vutthā tehi bhājetabbam ādissa detī yagūya vā bhatte vā khādānīye vā cīvare va senasane vā bhesajje

vā puggalassa deti imam cīvaram itthannāmassa dammi-
ti ||1|| **32**||

cīvarakkhandhakam atthamam

imamhi khandhake vatthu channavutī tassa uddānam

Rājagahako negamo disvā Vesaliyam gami
puna Rājagaham gantvā rañño tam pativedayi |
putto Salavatikāya Abhayassa hi atrajo
jīvatīti kumārena samkhato Jīvako itī |
so hi Takkasīlam gantva uggahetvā mahābhiso
sattavassikaābādham natthukammēna nāsayi, |
rañño bhagandalābādham alepena apakaddhi,
mamam ca itthāgaram ca buddhasamgham c' upatthaha |
Rājagahako ca setthi, antaganthitukicchitam,

- 5 Pajjotassa mahārogam ghatapanēna nāsayi |
adhikāram ca, Siveyyam, abhisannam sinehati,
tīni uppalahatthena samatimsavirecanam |
pakatattam varam yāci, Siveyyam ca patiggahi,
cīvaram ca gihidānam anuññāsi tathāgato |
Rājagahe janapade bahum uppajji cīvaram
pāvāro, kosikam c' eva, kojavo, addhakāsikam, |
uccāvaca ca, santutthi, nāgames' āgamesu ca,
pathamam pacchā, sadisā, katikā ca, patiharum, |
bhandagāram, aguttam ca, vutthāpentī tath' eva ca,
10 ussannam, kolāhalam ca, katham bhāje, katham dade, |
sak'-ātirekabhāgena, pativiso katham dade,
chakanēna, situnhi ca, uttaritum, na jānare, |
oropento, bhājanam ca, pātiyā ca, chamaya ca,
upacikā, majjhe, jiranti, ekato, patthinnēna ca, |
pharus' āchinn'-accibandhā, addasasi ubbandite,
vīmaṁsitvā Sakyamuni anuññāsi ticīvaram, |
aññēna atirekenā, uppajji, chiddam eva ca,
cātuddīpo, varam yāci dātum vassikasātīkam |
āgantū-gamī gūlānam upatthākam ca bhesajjam
15 dhuvam udakasātīm ca, panītam, atikhuddakam, |
thullakacchu, mukham, khomam, paripunnam, adhittā-
nam,
pacchimam, kato garuko, vīkanno, suttam okīri, |

lujjanti, na ppahonti ca, anvadhikam, bahunī ca,
 Andhavane, asatīyā, eko vassam, utumhī ca,|
 dve bhātuka, Rajagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho c' eva, gilāyanā,|
 naggā, kusā, vākacīram, phalako, kesakambalam,
 vāla-ulūkapaṅkham ca, aṇṇam, akkanālam ca,|
 potthakam, nīla pītam ca, lohitaṃ, maññetthena ca,
 20 kanha, mahāraṅga-nāma, accinnadasika tathā,|
 dīgha puppha phanadasā, kaññicu-tīrīta-vethanam,
 anuppanne pakkamatī, saṃgho bhijjati tavade,|
 pakkhe dadanti, saṃghassa, ayaṃ Revato paṇi,
 viśvāsagah', ādhitthāti, attha cīvaramātikā 'ti

MAHĀVAGGA

IX

Tena samayena buddho bhagavā Campāyam viharatī
 Gaggarāya pokkharanyā tīre tena kho pana samayena
 Kāsīsu janapadesu Vāsabhagāmo nāma hoti, tattha
 Kassapagotto nāma bhikkhu āvasiko hoti tantūbaddho
 ussukkam apanno kinti anāgatā ca pesala bhikkhū āgacche-
 yyum āgata ca pesala bhikkhu phāsu vihareyyum ayam ca
 āvāso vuddhim virūlhim vepullam āpajjeyyā 'tī tena kho
 pana samayena sambahula bhikkhū Kāsīsu cārikam caramanā
 yena Vāsabhagāmo tad avasarum addasa kho Kassapagotto
 bhikkhu te bhikkhu dūrato 'va āgacchante, disvāna
 āsanam paññāpesi padodakam pādapītham padakathali-
 kam upanikkhipi paccuggantva pattacīvaram patiggahe-
 si panīyena āpucchi nahāne ussukkam akāsi ussukkam pi
 akāsi yāgyā khādaniye bhattasmim atha kho tesam
 āgantukānam bhikkhūnam etad aho si bhaddako kho ayam
 āvuso avāsiko bhikkhu, nahāne ussukkam karotī ussukkam pi
 karotī yāgya khādaniye bhattasmim, handa mayam āvuso
 idh' eva Vāsabhagāme nivasam kappemā 'tī atha kho te
 āgantukā bhikkhū tatth' eva Vāsabhagāme nivasam kappe-
 sum ||1|| atha kho Kassapagottassa bhikkhuno etad aho si
 yo kho imesam āgantukanam bhikkhunam āgantukakīlamatho
 so patippassaddho, ye p' ime gocare appakataññuno te
 dān' ime gocare pakataññuno dukkaram kho pana para-
 kulesu yāvajjivam ussukkam kātum viññattī ca manussānam
 amanapā yam nunāham na ussukkam kareyyam yāgyā
 khādaniye bhattasmim tī so na ussukkam akāsi yagya
 khādaniye bhattasmim atha kho tesam āgantukānam bhī-

kkhûnam etad ahosi pubbe khv âyam âvuso âvasiko bhikkhu
 nahane ussukkam akasi ussukkam pi akasi yaguya khâ
 daniye bhattasmim, so dan' âyam na ussukkam karoti yâguyâ
 khadaniye bhattasmim duttho dâna' ayam âvuso âvâsiko
 bhikkhu, handa mayam âvuso âvasikam bhikkhum ukkhipâmâ
 'ti ||2|| atha kho te agantuka bhikkhû sannipatitvâ Kassa-
 pagottam bhikkhum etad avocum pubbe kho tvam âvuso
 nahâne ussukkam karosi ussukkam pi karosi yâguyâ khâ-
 daniye bhattasmim, so dâni tvam na ussukkam karosi yâguyâ
 khâdaniye bhattasmim âpattim tvam âvuso âpanno, passas'
 etam âpattin ti n' atthi me avuso âpatti yam aham
 passeyyan ti atha kho te agantuka bhikkhû Kassapagottam
 bhikkhum âpattiyâ adassane ukkhipimsu atha kho Kassa-
 pagottassa bhikkhuno etad ahosi aham kho etam na jânâmi
 âpatti vâ esâ anâpatti vâ apanno c' amhi anâpanno vâ
 ukkhitto c' amhi anukkhitto va dhammikenâ vâ adhammi-
 kena vâ kuppena va akuppena vâ thanârahena va atthânâ-
 rahena vâ yam nunaham Campam gantvâ bhagavantam
 etam attham puccheyyan ti ||3|| atha kho Kassapagotto
 bhikkhu senâsanam samsametvâ pattacivaram âdâya yena
 Campâ tena pakkâmi, anupubbena yena Campâ yena bhagavâ
 ten' upasamkamî, upasamkamitva bhagavantam abhivâdetvâ
 ekamantam nisîdi âcinnam kho pan' etam buddhânam
 bhagavantanam âgantukehi bhikkhûhi saddhim patissammodi-
 tum atha kho bhagavâ Kassapagottam bhikkhum etad
 avoca kacci bhikkhu khamaniyam, kacci yâpaniyam, kacci
 appakilamathena addhânam agato, kuto ca tvam bhikkhu
 âgacchasiti khamaniyam bhagavâ, yapaniyam bhagava,
 appakilamathena câham bhante addhânam âgato ||4|| atthi
 bhante Kasîsu janapadesu Vâsabhagamo nâma, tatthâham
 bhagavâ avâsiko tantibaddho ussukkam âpanno kinti anâ-
 gatâ ca pesalâ bhikkhu âgaccheyyum agatâ ca pesalâ bhikkhû
 phâsu vihareyyum ayam ca avâso vuddhim virûlhim vepullam
 âpajjeyyâ 'ti atha kho bhante sambahulâ bhikkhû Kasîsu
 carikam caramana yena Vâsabhagamo tad avasarum adda-
 sam kho aham bhante bhikkhû dûrato 'va âgacchante,
 disvâna âsanam paññâpesim atha kho tesam bhante
 âgantukanam bhikkhûnam etad ahosi bhaddako atha

kho te bhante āgantukā bhikkhū tatth' eva Vāsabhagāme
 nivāsam kappesum tassa mayham bhante etad ahoṣi yo
 kho bhattasmiṃ ti so kho aham bhante na ussukkam
 akāsim atha kho tesam bhante āgantukānam
 nahane ussukkam karoti ussukkam pi karoti yāguyā kha-
 daniye bhattasmiṃ, so dan' ayam na ussukkam karoti
 atha kho te bhante āgantukā bhikkhū sannipatitvā mam etad
 avocum pubbe kho passeyyan ti atha kho te bhante
 āgantukā bhikkhū mam āpattiyā adassane ukkhipimsu tassa
 mayham bhante etad ahoṣi aham kho puccheyyan ti
 tato aham bhagavā āgacchāmi ||5|| anāpatti esā bhikkhu
 n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si
 ukkhitto, adhammikenā 'si kammena ukkhitto kuppena atthā-
 nārahena gaccha tvam bhikkhu tatth' eva Vāsabhagāme
 nivāsam kappēhīti evam bhante 'ti kho Kassapagotto
 bhikkhu bhagavato patisunitvā utthāyāsanā bhagavantam
 abhivādetvā padakkhinam katvā yena Vāsabhagāmo tena
 pakkāmi ||6|| atha kho tesam āgantukānam bhikkhūnam
 ahud eva kukkuccam ahu vippatisāro alabhā vata no na
 vata no lābhā, dulladdham vata no na vata no suladdham, ye
 mayam suddham bhikkhum anāpattikam avatthusmiṃ akā-
 rane ukkhipimhā handa mayam āvuso Campam gantvā
 bhagavato santike accayam accayato desema 'ti atha kho te
 āgantukā bhikkhū senasanam samsāmetvā pattacivaram ādāya
 yena Campā tena pakkamimsu, anupubbena yena Campā
 yena bhagavā ten' upasamkamimsu, upasamkamitvā bhaga-
 vantam abhivādetvā ekamantam nisīdīmsu ācinnam kho
 patisammoditum atha kho bhagavā te bhikkhū etad
 avoca kacci bhikkhave khamanīyam, kacci yāpanīyam,
 kacci appakīlamathena addhānam āgatā, kuto ca tumhe
 bhikkhave āgacchathā 'ti khamanīyam bhagavā, yāpanī-
 yam bhagava, appakīlamathena ca mayam bhante addhā-
 nam āgatā atthi bhante Kāsīsu janapadesu Vāsabha-
 gāmo nāma, tato mayam bhagavā āgacchāma 'ti ||7||
 tumhe bhikkhave āvāsikam bhikkhum ukkhipitthā 'ti
 evam bhante 'ti kismiṃ bhikkhave vatthusmiṃ kā-
 rane 'ti avatthusmiṃ bhagavā akārane 'ti vīgarahī
 buddho bhagavā ananuechavīyam bhikkhave ananulomi-

kam akaraṇīyam katham hi nama tumhe moghapurissā suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipissatha n' etam moghapurisa appasannānam vā pasādāya vīgarahitva dhammikatham katvā bhikkhū āmantesi na bhikkhave suddho bhikkhu anāpattiko avatthusmim akarane ukkhipitabbo yo ukkhipeyya, āpatti dukkatassā 'tī ||8|| atha kho te bhikkhu utthāyāsanaṁ ekamsam uttarasaṅgam karitvā bhagavato padesu sirasā nipatitvā bhagavantam etad avocum accayo no bhante accagamā yatha bāle yathā mūlhe yathā akusale ye mayam suddham bhikkhum anapattikam avatthusmim akarane ukkhipimhā, tesam no bhante bhagavā accayam accayato patiganhātu āyatim samvarāyā 'tī taggha tumhe bhikkhave accayo accagama yatha bale yathā mūlhe yathā akusale ye tumhe suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipittha yato ca kho tumhe bhikkhave accayam accayato disvā yathā dhammam patikarotha tam vo mayam patiganhāma, vuddhi h' esā bhikkhave ariyassa vīnaye yo accayam accayato disvā yathā dhammam patikaroti āyatim samvaram apajjatīti ||9||1||

tena kho pana samayena Campāyam bhikkhū evarūpāni kammanī karonti adhammena vaggakammam karonti, adhammena samaggakammam karonti, dhammena vaggak k, dhammapatirūpakena vaggak k, dhammapatirūpakena samaggak k, eko pi ekam ukkhipatī, eko pi dve ukkhipatī, eko pi sambahule ukkhipatī, eko pi samgham ukkh, dve pi ekam ukkhipantī, dve pi dve ukkh, dve pi sambahule ukkh, dve pi samgham ukkh, sambahulāpi ekam ukkh, sambahulāpi dve ukkh, sambahulāpi sambahule ukkh, sambahulāpi samgham ukkh, samgho pi samgham ukkhipatī ||1|| ye te bhikkhū appicchā te ujjhayanti khīyanti vipacenti katham hi nāma Campāyam bhikkhū evarūpāni kammāni karissanti adhammena vaggakammam karissanti, dhammapatirūpakena samaggakammam karissanti, eko pi ekam ukkhipissatī samgho pi samgham ukkhipissatīti atha kho te bhikkhū bhagavato etam attham arocesum saccam kira bhikkhave Campāyam bhikkhū evarūpāni kammanī karonti

adhammena vaggakammam karonti samgho pi samgham
 ukkhipatīti saccam bhagavā vīgarahī buddho bhagavā
 ananucchaviyam bhikkhave tesam moghapurisānam ananu-
 lomikam akaraṇīyam. katham hi nāma te bhikkhave
 moghapurisā evarupani kammani karissanti adhammena
 vaggakammam karissanti samgho pi samgham ukkhi-
 pissati n' etam bhikkhave appasannānam vā pasadāya
 vīgarahitvā dhammikatham katvā bhikkhū āmantesi ||2||
 adhammena ce bhikkhave vaggakammam akammam na ca
 karaṇīyam adhammena samaggakammam akammam na ca
 karaṇīyam dhammapatirūpakena samaggakammam
 akammam na ca karaṇīyam, eko pi ekam ukkhipatī akammam
 na ca karaṇīyam samgho pi samgham ukkhipatī aka-
 mmam na ca karaṇīyam ||3|| cattār' imāni bhikkhave
 kammāni adhammena vaggakammam, adhammena sam-
 aggakammam, dhammena vaggakammam, dhammena sam-
 aggakammam tatra bhikkhave yam idam adhammena
 vaggakammam idam bhikkhave kammam adhammatta
 vaggatta kuppam atthanāraham na bhikkhave evarūpam
 kammam kātābbam na ca mayā evarūpam kammam anuññā-
 tam tatra bhikkhave yam idam adhammena samagga-
 kammam idam bhikkhave kammam adhammattā kuppam
 anuññātam tatra bhikkhave yam idam dhammena
 vaggakammam idam bhikkhave kammam vaggattā
 kuppam anuññātam tatra bhikkhave yam idam
 dhammena samaggakammam idam bhikkhave kammam
 dhammatta samaggattā akuppam thanāraham evarūpam
 bhikkhave kammam kātābbam evarūpam ca mayā kammam
 anuññātam tasmāt iha bhikkhave evarūpam kammam
 karissāma yad idam dhammena samaggan ti, evaṃ hi vo
 bhikkhave sikkhitabban ti ||4|| 2 ||

tena kho pana samayena chabbaggiyā bhikkhū evarū-
 pani kammāni karonti adhammena vaggakammam karonti,
 adhammena samaggakammam k, dhammena vaggak k,
 dhammapatirūpakena vaggak k, dhammap samaggak k,
 fiattivipannam pi kammam karonti anussāvanasampannam,
 anussāvanavipannam pi kammam karonti fiattisampannam,

ñattivipannam pi anussāvanavipannam pi kammam karonti,
 aññatrapī dhammā kammam karonti aññatrapī vinayā k k,
 aññatrapī satthu sasanā k k, patikutthakatam pi kammam
 karonti adhammikam kuppam atthanaraham ye te bhikkhu
 appicchā te ujjhayanti khīyanti vipācenti katham hi nama
 chabbaggiya bhikkhū evarupāni kammani karissanti
 adhammena vaggakammam karissanti patikutthakatam
 pi kammam karissanti kuppam atthanaraham ti atha kho te
 bhikkhu bhagavato etam attham ārocesum saccam kira
 bhikkhave chabbaggiyā bhikkhū evarūpani kammāni karonti
 adhammena vaggakammam karonti — la — patikutthakatam
 pi kammam karonti adhammikam kuppam atthanaraham ti
 saccam bhagavā — la — vīgarahitva dhammikatham katvā
 bhikkhu āmantesi ||1|| adhammena ce bhikkhave vagga-
 kammam akammam na ca karāṇīyam dhammapatirū-
 pakena samaggakammam akammam na ca karāṇīyam, ñatti-
 vipannam ce bhikkhave kammam anussāvanasampannam
 akammam na ca karāṇīyam, anussavanavipannam ce bhikkh-
 ave kammam ñattisampannam ak na ca k, ñattivipannam
 ce bhikkhave kammam anussavanavipannam ak na ca k,
 aññatrapī dhammā kammam ak na ca k, aññatrapī vinayā
 kammam ak na ca k, aññatrapī satthu sāsana kammam ak
 na ca k, patikutthakatam ce bhikkhave kammam adhammi-
 kam kuppam atthanārahākam akammam na ca karāṇīyam ||2||
 cha yīmanī bhikkhave kammani adhammakammam vagga-
 kammam samaggakammam dhammapatirupakena vagga-
 kammam dhammapatirupakena samaggakammam dhammena
 samaggakammam katamam ca bhikkhave adhamma-
 kammam ñattidutiye ce bhikkhave kamme ekāya ñattiyā
 kammam karoti na ca kammavacam anussāveti, adhamma-
 kammam ñattidutiye ce bhikkhave kamme dvīhi ñattīhi
 kammam karoti na ca kammavācam anussāveti, adhamma-
 kammam ñattidutiye ce bhikkhave kamme ekaya kamma-
 vācāya kammam karoti na ca ñattim thapeti, adhamma-
 kammam ñattidutiye ce bhikkhave kamme dvīhi kamma-
 vācāhi kammam karoti na ca ñattim thapeti, adhamma-
 kammam ||3|| ñatticatutthe ce bhikkhave kamme ekaya
 ñattiya kammam karoti na ca kammavacam anussāveti,

adhammakammam ñatticatutthe ce bhikkhave kamme dvīhi
 ñattīhi kammam karoti tīhi ñattīhi kammam karoti
 catūhi ñattīhi kammam karoti na ca kammavācam anussāveti,
 adhammakammam ñatticatutthe ce bhikkhave kamme ekāya
 kammavācāya kammam karoti dvīhi kammavācāhi
 kammam karoti tīhi kammavacāhi kammam karoti
 catūhi kammavācāhi kammam karoti na ca ñattim thapeti,
 adhammakammam idam vuccati bhikkhave adhamma-
 kammam ||4|| katamam ca bhikkhave vaggakammam
 ñattidutiye ce bhikkhave kamme yāvatikā bhikkhu kamma-
 ppattā te anāgatā honti, chandārahānam chando anāhato
 hoti, sammukhībhūtā patikkosanti, vaggakammam ñatti-
 dutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā
 te āgatā honti, chandarāhānam chando anāhato hoti,
 sammukhībhuta patikkosanti, vaggakammam ñattidutiye
 ce bhikkhave kamme yāvatikā bhikkhū kammappattā te
 āgatā honti, chandārahānam chando āhato hoti, sammukhī-
 bhūtā patikkosanti, vaggakammam ñatticatutthe ce
 (the same three cases are repeated here) vaggakammam
 idam vuccati bhikkhave vaggakammam ||5|| katamam ca
 bhikkhave samaggakammam ñattidutiye ce bhikkhave
 kamme yāvatikā bhikkhū kammappattā te āgatā honti,
 chandārahānam chando āhato hoti, sammukhībhūtā na
 patikkosanti, samaggakammam ñatticatutthe ce na
 patikkosanti, samaggakammam idam vuccati bhikkhave
 samaggakammam ||6|| katamam ca bhikkhave dhamma-
 patirūpakena vaggakammam ñattidutiye ce bhikkh-
 ave kamme pathamam kammavācam anussāveti, pacchā
 ñattim thapeti, yāvatikā bhikkhū kammappattā te anāgatā
 honti, chandārahānam chando anāhato hoti, sammukhībhūtā
 patikkosanti, dhammapatirūpakena vaggakammam ñatti-
 dutiye ce bhikkhave kamme pathamam kammavācam anussa-
 veti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā
 te āgatā honti, chandārahānam chando anāhato hoti, sammu-
 khībhutā patikkosanti, dhammapatirūpakena vaggakammam
 ñattidutiye ce bhikkhave kamme pathamam kammavācam
 anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kamma-
 ppattā te āgatā honti, chandārahānam chando āhato hoti,

sammukhībhūtā patikkosanti, dhammapatirūpakena vagga-kammam ñatticatutthe ce bhikkhave kamme (*the same three cases are repeated here*) dhammapatirūpakena vaggakammam idam vuccati bhikkhave dhammapatirūpakena vaggakammam ||7|| katamam ca bhikkhave dhammapatirūpakena samaggakammam ñattidutiye ce bhikkhave kamme pathamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappatta te āgatā honti, chandārahanam chando āhato hoti, sammukhībhūtā na patikkosanti, dhammapatirūpakena samaggakammam ñatticatutthe ce na patikkosanti, dhammapatirūpakena samaggakammam idam vuccati bhikkhave dhammapatirūpakena samaggakammam ||8|| katamam ca bhikkhave dhammena samaggakammam ñattidutiye ce bhikkhave kamme pathamam ñattim thapeti, pacchā ekaya kammavācāya kammam karoti, yāvatikā bhikkhū kammappatta te āgatā honti, chandārahanam chando āhato hoti, sammukhībhūtā na patikkosanti, dhammena samaggakammam ñatticatutthe ce bhikkhave kamme pathamam ñattim thapeti, pacchā tīhi kammavācāhi kammam karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahanam chando āhato hoti, sammukhībhūtā na patikkosanti, dhammena samaggakammam ||9||3||

pañca saṃghā catuvaggo bhikkhusamgho, pañcavaggo bhikkhusamgho, dasavaggo bhikkhusamgho, visativaggo bhikkhusamgho, atirekavisativaggo bhikkhusamgho tatra bhikkhave yv āyam catuvaggo bhikkhusamgho, thapetvā tīni kammāni upasampadam pavāranam abbhānam dhammena samaggo sabbakammesu kammappatto tatra bhikkhave yv āyam pañcavaggo bhikkhusamgho, thapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānam dhammena samaggo sabbakammesu kammappatto tatra bhikkhave yv āyam dasavaggo bhikkhusamgho, thapetvā ekam kammam abbhānam dhammena samaggo sabbakammesu kammappatto tatra bhikkhave yv āyam visativaggo bhikkhusamgho, dhammena samaggo sabbakammesu kammappatto tatra bhikkhave yv āyam atirekavisativaggo

bhikkhusamgho, dhammena samaggo sabbakammesu kamma-
ppatto ||1|| catuvaggakaranam ce bhikkhave kammam
bhikkhunīcatuttho kammam kareyya, akammam na ca
karaṇīyam catuvaggakaranam ce bhikkhave kammam
sikkhamanācatuttho sāmaneracatuttho sāmanerī-
catuttho sikkham paccakkhātakacatuttho antima-
vatthum ajjhāpannakacatuttho āpattiyā adassane
ukkhittakacatuttho āpattiyā appatīkamme ukkhitta-
kacatuttho pāpikāya dīthiyā appatīnissagge ukkhitta-
kacatuttho pandakacatuttho theyyasamvāsakaca-
tuttho tūthiyapakkantakacatuttho tiracchānagata-
catuttho mātughātakacatuttho pitughātakacatuttho
arahantaghātakacatuttho bhikkhunīdūsakacatuttho
samghabhedakacatuttho lohītuppādakacatuttho
ubhatovyañjanakacatuttho nānāsamvāsakacatuttho
nānāsīmāya thitacatuttho iddhiyā vehāse thita-
catuttho yassa samgho kammam karoti tamcatuttho
kammam kareyya, akammam na ca karaṇīyam ||2|| catu-
vaggakaranam

pañcavaggakaranam ce bhikkhave kammam bhikkhunī-
pañcamo kammam kareyya, akammam na ca karaṇīyam
yassa samgho kammam karoti tampañcamo kammam kareyya,
akammam na ca karaṇīyam ||3|| pañcavaggakaranam

dasavaggakaranam ce bhikkhave kammam bhikkhunīda-
samo kammam kareyya, akammam na ca karaṇīyam
yassa samgho kammam karoti tamdasamo kammam kareyya,
akammam na ca karaṇīyam ||4|| dasavaggakaranam

vīsativaggakaranam ce bhikkhave kammam bhikkhunīvīso
kammam kareyya, akammam na ca karaṇīyam yassa
samgho kammam karoti tamvīso kammam kareyya, akammam
na ca karaṇīyam ||5|| vīsativaggakaranam

parivāsīkacatuttho ce bhikkhave parivāsam dadeyya mū-
lāya patīkasseyya mānattam dadeyya, tamvīso abbheyya,
akammam na ca karaṇīyam mūlāya patīkassanārahaca-
tuttho ce bhikkhave parivāsam dadeyya mūlāya patīkasseyya
mānattam dadeyya, tamvīso abbheyya, akammam na ca
karaṇīyam mānattārahacatuttho ce bhikkhave parivāsam
dadeyya mūlāya patīkasseyya mānattam dadeyya, tamvīso

abbheyya, akammam na ca karaniyam mānattacārikacatuttho ce bhikkhave parivāsam dadeyya mūlaya patikasseyya manattam dadeyya, tamviso abbheyya, akammam na ca karaniyam abbhanārahacatuttho ce bhikkhave parivāsam dadeyya mūlāva patikasseyya mānattam dadeyya, tamviso abbheyya, akammam na ca karaniyam ||6||

ekaccassa bhikkhave samghamajjhe patikkosana rūhati, ekaccassa na rūhati kassa ca bhikkhave samghamajjhe patikkosanā na rūhati bhikkhuniyā bhikkhave samghamajjhe patikkosana na rūhati, sikkhamānāya bhikkhave — la — samaneassa bh, sāmaneyya bh, sikkham paccakkhātakassa bh, antimavatthum ajjhāpannakassa bh, ummattakassa bh, khittacittassa bh, vedanattassa bh, āpattiya adassane ukkhittakassa bh, āpattiya appatikkamme ukkhittakassa bh, papikaya ditthiya appatinissagge ukkhittakassa bh, pandakassa bh, theyyasamvasakassa bh, tittiyapakantakassa bh, tiracchanagatassa bh, mātughatakassa bh, pitughātakassa bh, arahantaghatakassa bh, bhikkhunīdūsakassa bh, samghabhedakassa bh, lohituppādakassa bh, ubhatovyañjanakassa bh, nānasamvāsakassa bh nānāsmāya thitassa bh, iddhiyā vehase thitassa bh, yassa samgho kammam karoti tassa bhikkhave samghamajjhe patikkosana na rūhati mesam kho bhikkhave samghamajjhe patikkosanā na rūhati ||7|| kassa ca bhikkhave samghamajjhe patikkosana ruhati bhikkhussa bhikkhave pakatattassa samānasamvasakassa samanasīmāya thitassa antamaso ānantarikassapī bhikkhuno viññāpentassa samghamajjhe patikkosana ruhati imassa kho bhikkhave samghamajjhe patikkosanā rūhati ||8||

dve 'ma bhikkhave nissāraṇa atthi bhikkhave puggalo appatto nissāraṇam, tam ce samgho nissareti ekacco sunissārito ekacco dunnissārito katamo ca bhikkhave puggalo appatto nissāraṇam tam ce samgho nissareti dunnissārito idha pana bhikkhave bhikkhu suddho hoti anāpattiko, tam ce samgho nissareti dunnissārito ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce samgho nissareti dunnissārito katamo ca bhikkhave puggalo appatto nissāraṇam tam ce samgho nissareti sunissarito idha pana bhikkhave bhikkhu bālo hoti avyatto apattibahulo anapadāno ghi-

samsattho viharatī ananulomikehi gihisamsaggehi, tam ce samgho nissāretī sunissārito ayam vuccatī bhikkhave puggalo appatto nissāranam tam ce samgho nissāretī sunissārito ||9||

dve 'mā bhikkhave osāranā atthī bhikkhave puggalo appatto osāranam, tam ce samgho osaretī ekacco sosārito ekacco dosārito katamo ca bhikkhave puggalo appatto osaranam tam ce samgho osāretī dosarito pandako bhikkhave appatto osāranam tam ce samgho osāretī dosārito theyyasamvāsako bhikkhave tūthiyapakkantako bhikkhave, tiracchānagato bh, mātughātako bh, pitughatiko bh, arahantaghatako bh, bhikkhunīdūsako bh, samghabhedako bh, lohītuppādako bh, ubhatovyaññanako bhikkhave appatto osāranam tam ce samgho osāretī dosārito ayam vuccatī bhikkhave puggalo appatto osāranam tam ce samgho osāretī dosarito ime vuccantī bhikkhave puggalā appattā osāranam tam ce samgho osāretī dosaritā ||10|| katamo ca bhikkhave puggalo appatto osāranam tam ce samgho osāretī sosārito hatthacchinno bhikkhave appatto osāranam tam ce samgho osaretī sosārito pādacchinno bhikkhave, hatthapādacchinno bh, kannacchinno bh, nasacchinno bh, kannanāsacchinno bh, āṅgulicchinno bh, alacchinno bh, kandaracchinno bh, phanahatthako bh, khujjo bh, vamaṇo bh, galagandī bh, lakkhanahato bh, kasāhato bh, likhitako bh, sīpadiko bh, paparogī bh, parisadūsako bh, kano bh, kumī bh, khañño bh, pakkahato bh, chinniriyāpatho bh, jarādubbalo bh, andho bh, mūgo bh, badhuro bh, andhamūgo bh, andhabadhuro bh, mūgabadhuro bh, andhamūgabadhuro bhikkhave appatto osāranam tam ce samgho osaretī sosārito ayam vuccatī bhikkhave puggalo appatto osāranam tam ce samgho osāretī sosārito ime vuccantī bhikkhave puggalā appattā osāranam tam ce samgho osāretī sosāritā ||11||4||

Vāsabhagā mabbhānavaram pathamam

idha pana bhikkhave bhikkhussa na hotī āpatti datthabbā tam enam codetī samgho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno, passas' etam āpattin tī so evam vadetī n' atthī me āvuso āpatti yam aham passeyyan tī

va ekapuggalo vā āpattim tvam āvuso āpanno, passas' etam apattim, patikarohi tam āpattim, pāpika te ditthi, patinissajj' etam pāpikam ditthim ti so evam vadeti n' atthi me āvuso apatti yam aham passeyyam, n' atthi me āvuso apatti yam aham patikareyyam, n' atthi me pāpikā ditthi yam aham patinissajjeyyan ti tam samgho adassane vā appatīkamme vā appatinissagge va ukkhipati, adhammakammam || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti datthabbā tam enam codeti samgho va sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno, passas' etam apattin ti so evam vadeti amavuso passamīti tam samgho āpattiyā adassane ukkhipati, adhammakammam idha pana bhikkhave bhikkhussa hoti āpatti patikātabba tam enam codeti samgho vā sambahula vā ekapuggalo va āpattim tvam āvuso āpanno, patikarohi tam āpattin ti so evam vadeti āmāvuso patikarissāmīti tam samgho apattiyā appatīkamme ukkhipati, adhammakammam idha pana bhikkhave bhikkhussa hoti papikā ditthi patinissajjetā tam enam codeti samgho vā sambahula vā ekapuggalo vā papikā te āvuso ditthi, patinissajj' etam pāpikam ditthim ti so evam vadeti āmāvuso patinissajjissamīti tam samgho pāpikāya ditthiya appatinissagge ukkhipati, adhammakammam || 6 || idha pana bhikkhave bhikkhussa hoti āpatti datthabbā hoti āpatti patikātabbā — la — hoti āpatti datthabbā hoti pāpika ditthi patinissajjetā, hoti āpatti patikātabba hoti pāpikā ditthi patinissajjeta, hoti apatti datthabbā hoti āpatti patikātabbā hoti pāpikā ditthi patinissajjeta tam enam codeti samgho vā sambahulā va ekapuggalo vā apattim tvam āvuso āpanno, passas' etam āpattim, patikarohi tam āpattim, papikā te ditthi, patinissajj' etam pāpikam ditthim ti so evam vadeti āmavuso passāmi, āma patikarissāmi, āma patinissajjissāmīti tam samgho adassane vā appatīkamme vā appatinissagge vā ukkhipati, adhammakammam || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti datthabbā tam enam codeti samgho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno, passas' etam āpattin ti so evam vadeti n' atthi me āvuso āpatti yam aham passeyyan ti

tam samgho adassane ukkhipatī, dhammakammam idha pana bhikkhave bhikkhussa hoti āpatti patikātabba tam enam codetī samgho vā sambahulā vā ekapuggalo vā āpattim tvam avuso āpanno, patikarohi tam āpattin tī so evam vadetī n' atthi me āvuso āpatti yam aham patikareyyan tī tam samgho appatīkamme ukkhipatī, dhammakammam idha pana bhikkhave bhikkhussa hoti papikā ditthi patinissajjetā tam enam codetī samgho vā sambahula va ekapuggalo vā pāpika te āvuso ditthi, patinissajj' etam pāpikam ditthin tī so evam vadetī n' atthi me avuso papikā ditthi yam aham patinissajjeyyan tī tam samgho pāpikaya ditthiyā appatinissagge ukkhipatī, dhammakammam ||8|| idha pana bhikkhave bhikkhussa hoti āpatti datthabbā hoti apatti patikātabbā, hoti apatti datthabba hoti pāpikā ditthi patinissajjetā, hoti āpatti patikātabbā hoti papikā ditthi patinissajjetā, hoti āpatti datthabba hoti apatti patikātabbā hoti pāpika ditthi patinissajjetā tam enam codetī samgho va sambahula vā ekapuggalo vā āpattim tvam avuso āpanno, passas' etam āpattim, patikarohi tam apattim, pāpikā te ditthi, patinissajj' etam papikam ditthin tī so evam vadetī n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me āvuso āpatti yam aham patikareyyam, n' atthi me papikā ditthi yam aham patinissajjeyyan tī tam samgho adassane vā appatīkamme vā appatinissagge vā ukkhipatī, dhammakammam tī ||9||5||

atha kho āyasma Upālī yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivadetva ekamantam nisīdi ekamantam nisīno kho āyasmā Upālī bhagavantam etad avoca yo nu kho bhante samaggo samgho sammukhakaraṇīyam kammam asammukhā karotī, dhammakammam nu kho tam bhante vinayakammam tī adhammakammam tam Upālī avinayakammam ||1|| yo nu kho bhante samaggo samgho patipucchakarāṇīyam kammam appatipuccha karotī, patinīṇīyakaraṇīyam kammam appatinīṇāya karotī, sativinayārahassa amūlhavinayam detī, amūlhavinayārahassa tassapapiyyasīkammam kīrotī, tassapapiyyasīkakammārahassa tajjanīyakammam karotī, tajjanīyakammārahassa nissayakammam k ,

nissayakammārahassa pabbājanīyakammam k, pabbājanīyakammārahassa patisaranīyakammam k, patisāranīyakammārahassa ukkhepanīyakammam k, ukkhepanīyakammārahassa parivāsam deti, parivāsaraham mūlaya patikassati, mūlaya patikassanārahassa manattam deti, mānattāraham abbheti, abbhanārahām upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti ||2|| adhammakammam tam Upālī avinayakammam yo kho Upālī samaggo samgho sammukhākaraṇīyam kammam asammukhā karoti, evam kho Upālī adhammakammam hoti avinayakammam evaṇi ca pana samgho sātisāro hoti yo kho Upālī samaggo samgho patipucchākaraṇīyam kammam appatipucchā karoti, patīññīyākaraṇīyam abbhanaraham upasampādeti, evam kho Upālī adhammakammam hoti avinayakammam evaṇi ca pana samgho sātisāro hotīti ||3||

yo nu kho bhante samaggo samgho sammukhākaraṇīyam kammam sammukhā karoti, dhammakammam nu kho tam bhante vinayakamman ti dhammakammam tam Upālī vinayakammam yo nu kho bhante samaggo samgho patipucchākaraṇīyam kammam patipucchā karoti, patīññīyākaraṇīyam kammam patīññīyā karoti, sativīnayaārahassa sativīnaya deti abbhanaraham abbheti, upasampadārahām upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti dhammakammam tam Upālī vinayakammam yo kho Upālī samaggo samgho sammukhākaraṇīyam kammam sammukhā karoti, evam kho Upālī dhammakammam hoti vinayakammam evaṇi ca pana samgho anatisāro hoti yo kho Upālī samaggo samgho patipucchākaraṇīyam kammam patipucchā karoti upasampadaraham upasampādeti, evam kho Upālī dhammakammam hoti vinayakammam evaṇi ca pana samgho anatisāro hotīti ||4||

yo nu kho bhante samaggo samgho sativīnayaārahassa amūlhavīnaya deti amūlhavīnayaārahassa sativīnaya deti, dhammakammam nu kho tam bhante vinayakamman ti adhammakammam tam Upālī avinayakammam yo nu kho bhante samaggo samgho amūlhavīnayaārahassa tassapāpiyyasikākamman karoti tassapāpiyyasikākammarahassa amūlhavīnaya deti, tassapāpiyyasikākammarahassa tajjanīya-

kammam karoti tajjanīyakammarahassa tassapāpiyyasikā
 kammam karoti, tajjanīyakammarahassa nissayakammam
 karoti nissayakammārahassa tajjanīyakammam karoti, nissa-
 yakammārahassa pabbajanīyakammam karoti pabbājanīya-
 kammārahassa nissayakammam karoti, pabbājanīyakamma-
 rahassa patisarānīyakammam karoti patisāranīyakammara-
 hassa pabbajanīyakammam karoti, patisarānīyakammarahassa
 ukkhepanīyakammam karoti ukkhepanīyakammaīahassa pati-
 sārānīyakammam karoti, ukkhepanīyakammārahassa pari-
 vāsam deti parivāsārahassa ukkhepanīyakammam karoti,
 parivāsaraham mūlaya patikassati mūlaya patikassanārahassa
 parivāsam deti, mūlaya patikassanāīahassa mānattam deti
 mānattāraham mūlaya patikassati, manattāraham abbheti
 abbhānārahassa manattam deti, abbhānāraham upasampādeti
 upasampadāraham abbheti, dhammakammam nu kho tam
 bhante vinayakamman ti ||5|| adhammakammam tam Upālī
 avinayakammam yo kho Upālī samaggo samgho sativinaya-
 rahassa amūlhavinayam deti amūlhavinayāīahassa sativina-
 yam deti, evam kho Upālī adhammakammam hoti avinaya-
 kammam evaṇi ca pana samgho sātīsāro hoti yo kho Upālī
 samaggo samgho amūlhavinayarahasssa tassapāpiyyasikā
 kammam karoti upasampadaraham abbheti, evam kho
 Upālī adhammakammam hoti avinayakammam evaṇi ca pana
 samgho sātīsāro hotīti ||6||

yo nu kho bhante samaggo samgho sativinayārahassa
 sativinayam deti amulhavinayārahassa amūlhavinayam
 deti, dhammakammam nu kho tam bhante vinayakamman
 ti dhammakammam tam Upālī vinayakammam yo nu
 kho bhante samaggo samgho amulhavinayārahassa amū-
 lhavinayam deti, tassapāpiyyasikākammārahassa tassapa-
 piyyasikakammam karoti abbhānaraham abbheti.
 upasampadāraham upasampādeti, dhammakammam nu kho
 tam bhante vinayakamman ti ||7|| dhammakammam tam
 Upālī vinayakammam yo kho Upālī samaggo samgho
 sativinayārahassa sativinayam deti amulhavinayārahassa
 amūlhavinayam deti, evam kho Upālī dhammakammam hoti
 vinayakammam evaṇi ca pana samgho anatisaro hoti yo kho
 Upālī samaggo samgho amūlhavinayārahassa amūlhavinayam

deti upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammam hoti vinayakammam evaṃ ca pana saṃgho anāpāsāro hotīti ||8||

atha kho bhagavā bhikkhū āmantesi yo kho bhikkhave saṃgho saṃgho sativīnayaārahassa amūlhavīnayaṃ deti, evaṃ kho bhikkhave adhammakammam hoti avīnayaṃ evaṃ ca pana saṃgho sātīsāro hoti yo kho bhikkhave saṃgho saṃgho sativīnayaārahassa tassapāpiyyasikākammam karoti, sativīnayaārahassa tājjanīyakammam karoti sativīnayaārahāṃ upasampādeti, evaṃ kho bhikkhave adhammakammam hoti avīnayaṃ evaṃ ca pana saṃgho sātīsāro hoti yo kho bhikkhave saṃgho saṃgho amūlhavīnayaārahassa tassapāpiyyasikākammam karoti, evaṃ kho bhikkhave adhammakammam hoti avīnayaṃ evaṃ ca pana saṃgho sātīsāro hoti yo kho bhikkhave saṃgho saṃgho amūlhavīnayaārahassa tājjanīyakammam karoti amūlhavīnayaārahāṃ upasampādeti, amūlhavīnayaārahassa sativīnayaṃ deti, evaṃ kho bhikkhave adhammakammam hoti avīnayaṃ evaṃ ca pana saṃgho sātīsāro hoti yo kho bhikkhave saṃgho saṃgho tassapāpiyyasikākammārahassa upasampadārahāṃ abbheti, evaṃ kho bhikkhave adhammakammam hoti avīnayaṃ evaṃ ca pana saṃgho sātīsāro hotīti ||9||6||

Upālīpucchābhānavāraṃ dutiyam

idha pana bhikkhave bhikkhu bhandanākārako hoti kalahakārako vivādakārako bhassakārako saṃghe adhikarānakārako tatra ce bhikkhūnaṃ evaṃ hoti ayam kho āvuso bhikkhu bhandanākārako — la — saṃghe adhikarānakārako, hand' assa mayam tājjanīyakammam karoma 'ti, te tassa tājjanīyakammam karonti adhammena vaggā so tamhā avāsā aññāṃ āvāsāṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti ayam kho āvuso bhikkhu saṃgheṇa tājjanīyakammam kato adhammena vaggehi, hand' assa mayam tājjanīyakammam karoma 'ti, te tassa tājjanīyakammam karonti adhammena samaggā so tamhāpi āvāsā- aññāṃ āvāsāṃ gacchati, tattha pi bhikkhūnaṃ tājjanīyakammam kato adhammena samaggehi, hand' assa mayam

tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammena vaggā so tamhāpi āvāsā aññam tajjanīyakammam kato dhammena vaggehi, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammapatirūpakena vaggā so tamhāpi āvāsā aññam tajjanīyakammam kato dhammapatirūpakena vaggehi, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammapatirūpakena samagga ||1|| idha pana bhikkhave bhikkhu bhandanakārako hoti samghe adhikaranakārako tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako samghe adhikaranakārako, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti adhammena samagga so tamha āvāsā aññam āvasam gacchati, tattha bhikkhūnam evam hoti ayam kho āvuso bhikkhu samghena tajjanīyakammam kato adhammena samaggehi, hand' assa mayam dhammena vaggā so tamhāpi āvāsā dhammapatirūpakena vaggā so tamhāpi avāsā dhammapatirupakena samaggā so tamhāpi avāsā adhammena vaggā ||2|| idha pana bhikkhave bhikkhu bhandanakārako hoti samghe adhikaranakārako tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako samghe adhikaranakārako, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammena vaggā dhammapatirupakena vaggā dhammapatirūpakena samaggā adhammena vaggā adhammena samaggā ||3|| idha pana bhikkhave bhikkhu bhandanakarako hoti samghe adhikaranakārako tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako samghe adhikaranakārako, hand' assa mayam tajjanīyakammam karomā 'ti, te tassa tajjanīyakammam karonti dhammapatirūpakena vaggā dhammapatirūpakena samagga adhammena vaggā adhammena samaggā dhammena vaggā ||4|| idha pana bhikkhave bhikkhu bhandanakārako hoti samghe adhikaranakārako tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako samghe adhikaranakārako, hand' assa mayam tajjanīyakammam karomā 'ti, te

tassa tajjanīyakammam karonti dhammapatirūpakena samagga adhammena vaggā adhammena samagga dhammena vaggā dhammapatirūpakena vaggā ||5||
 idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba hulo anapadāno ghisamsattho viharati ananulomikēhi ghisamsaggehi tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bālo avyatto ghisamsaggehi, hand' assa mayam nissayakammam karomā 'ti, te tassa nissayakammam karonti adhammena vaggā so tamhā āvāsā aññiam āvāsam gacchati, tattha bhikkhūnam evam hoti ayam kho āvuso bhikkhu samghena nissayakammam kato adhammena vaggehi, hand' assa mayam nissayakammam karoma 'ti, te tassa nissayakammam karonti adhammena samaggā — la — dhammena vaggā, dhammapatirūpakena vaggā, dhammapatirūpakena samagga yathā hetthā tathā cakkam kātābbam — la — ||6|| idha pana bhikkhave bhikkhu kuladūsako hoti papasamācāro tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu kuladūsako pāpasamācāro, hand' assa mayam pabbajaniyakammam karoma 'ti te tassa pabbajaniyakammam karonti adhammena vaggā (comp § 6) dhammapatirūpakena samaggā cakkam kātābbam ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhasati tatra ce bhikkhunam evam hoti ayam kho āvuso bhikkhu gihī akkosati paribhāsati, hand' assa mayam patisāranīyakammam karomā 'ti, te tassa patisāranīyakammam karonti adhammena vaggā (comp § 6) dhammapatirūpakena samaggā cakkam kātābbam ||8|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim passitum tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim passitum, hand' assa mayam āpattiyā adassane ukkhepanīyakammam karoma 'ti, te tassa apattiyā adassane ukkhepanīyakammam karonti adhammena vaggā dhammapatirūpakena samaggā cakkam kātābbam ||9|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim patikātum tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim patikatam, hand' assa mayam āpattiyā appatīkamme ukkhepanīyakammam karomā

'tī, te tassa āpattiyā appatīkamme ukkhepanīyakammam karonti adhammena vaggā dhammapatirūpakena samaggā cakkam kātābbam ||10|| idha pana bhikkhave bhikkhu na icchatī papīkam dīthim patinissajjītum tatra ce bhikkhūnam evam hotī ayam kho āvuso bhikkhu na icchatī pāpīkam dīthim patinissajjītum, hand' assa mayam pāpīkaya dīthiya appatīnissagge ukkhepanīyakammam karomā 'tī, te tassa pāpīkāya dīthiya appatīnissagge ukkhepanīyakammam karonti adhammena vagga dhammapatirūpakena samagga cakkam kātābbam ||11||

idha pana bhikkhave bhikkhu samghena tajjanīyakammam kato sammavattatī lomam patetī nettharam vattatī tajjanīyassa kammassa patippassaddhim yācatī tatra ce bhikkhūnam evam hotī ayam kho avuso bhikkhu samghena tajjanīyakammam kato sammavattatī patippassaddhim yācatī, hand' assa mayam tajjanīyakammam patippassambhemā 'tī, te tassa tajjanīyakammam patippassambhenti adhammena vagga so tamha avasa aññāma āvasam gacchatī, tattha bhikkhunam evam hotī imassa kho avuso bhikkhuno samghena tajjanīyakammam patippassaddham adhammena vaggehi, hand' assa mayam tajjanīyakammam patippassambhemā 'tī te tassa tajjanīyakammam patippassambhenti adhammena samagga dhammena vaggā dhammapatirūpakena samagga ||12|| idha pana bhikkhave bhikkhu samghena tajjanīyakammam kato sammavattatī lomam pātetī netthāram vattatī tajjanīyassa kammassa patippassaddhim yācatī tatra ce bhikkhūnam evam hotī ayam kho avuso bhikkhu yācatī, hand' assa mayam tajjanīyakammam patippassambhemā 'tī, te tassa tajjanīyakammam patippassambhenti adhammena samaggā (comp § 2-5) dhammapatirūpakena vagga ||13||

idha pana bhikkhave bhikkhu samghena nissayakammam kato sammavattatī lomam patetī netthāram vattatī nissayassa kammassa patippassaddhim yācatī (comp § 12-13)

idha pana bhikkhave bhikkhu samghena pabbajānīyakammam kato patīsāranīyakammam kato āpattiyā adassane ukkhepanīyakammam kato āpattiyā appatīkamme ukkhepanīyakammam kato pāpīkaya dīthiyā

appatīnissagge ukkhepaniyakammam kato cakkam
kātabbam || 14 ||

idha pana bhikkhave bhikkhu bhandanakārako hoti
sanghe adhikaranakārako tatra ce bhikkhūnam evam hoti
ayam kho āvuso bhikkhu bhandanakarako — la — sanghe
adhikaranakārako, hand' assa mayam tajjanīyakammam
karomā 'ti, te tassa tajjanīyakammam karonti adhammena
vagga tatratto sangho vivadati adhammena vaggakammam
adhammena samaggakammam dhammena vaggakammam
dhammapatirūpakena vaggakammam dhammapatirūpakena
samaggakammam akatam kammam dukkatam kammam
puna kātabbam kamman ti tatra bhikkhave ye te bhikkhū
evam ahamsu adhammena vaggakamman ti, ye ca te bhikkhū
evam ahamsu akatam kammam dukkatam kammam puna
kātabbam kamman ti, ime tattha bhikkhū dhammavādino
|| 15 || idha pana bhikkhave bhikkhu bhandanakarako hoti

te tassa tajjanīyakammam karonti adhammena samaggā
tatratto tatra bhikkhave ye te bhikkhū evam āhamsu
adhammena samaggakamman ti ye ca te bhikkhū evam
āhamsu akatam kammam dukkatam kammam puna kātabbam
kamman ti, ime tattha bhikkhū dhammavādino idha pana
bhikkhave bhikkhu bhandanakārako hoti dhammena
vaggā dhammapatirūpakena vaggā dhammapati-
rūpakena samagga ime tattha bhikkhū dhammavā-
dino || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-
hulo anapadāno gihisamsattho viharati ananulomikehi gihi-
samsaggehi tatra ce bhikkhūnam evam hoti ayam kho
āvuso bhikkhu bālo avyatto gihisamsaggehi, hand' assa
mayam nissayakammam karomā 'ti, te tassa nissayakammam
karonti adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapatirūpakena vaggā, dhammapati-
rūpakena samaggā tatratto sangho vivadati ime tattha
bhikkhū dhammavādino ime pañca vārā samkhittā
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti
pāpasamācāro tattha ce pabbājanīyakammam karoma
'ti ime pañca vārā samkhittā idha pana bhikkhave
bhikkhu gihi akkosati paribhāsati tatra ce patisāraṇi-

yakammam karomā 'ti ime pañca vāra samkhittā
 idha pana bhikkhave bhikkhu āpattim apajjitvā na icchatī
 āpattim passitum tatra ce āpattiyā adassane ukkhe-
 panīyakammam karomā 'ti ime pañca vārā samkhittā
 idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchatī
 āpattim patikatam tatra ce āpattiya appatīkamme
 ukkhepanīyakammam karomā 'ti ime pañca vārā
 samkhittā idha pana bhikkhave bhikkhu na icchatī pā-
 pīkam dīttim patinissajjitum tatra ce pāpīkaya
 dīttiyā appatinissagge ukkhepanīyakammam karomā 'ti
 ime pañca varā samkhittā ||18||

idha pana bhikkhave bhikkhu samghena tajjanīyakammam
 kato sammāvattatī lomam pāteti netthāram vattatī tajjanīyassa
 kammaṣṣa patīpassaddhīm yācatī tatra ce bhikkhūnam
 evam hotī ayam kho āvuso bhikkhu samghena tajjanīya-
 kammam kato sammāvattatī patīpassaddhīm yacatī,
 hand' assa mayam tajjanīyakammam patīpassambhema 'ti,
 te tassa tajjanīyakammam patīpassambhenti adhammena
 vaggā tatrattīho samgho vivadatī ime tattha bhikkhū
 dhammavādīno idha pana bhikkhave bhikkhu samghena
 tajjanīyakammam kato sammāvattatī te tassa tajjanīya-
 kammam patīpassambhenti adhammena samagga
 dhammena vaggā dhammapatīrūpakena vaggā
 dhammapatīrūpakena samaggā ime tattha bhikkhū
 dhammavādīno ||19|| idha pana bhikkhave bhikkhu sam-
 ghena nissayakammam kato pabbājānīyakammam kato
 patīsarānīyakammam kato āpattiyā adassane
 ukkhepanīyakammam kato āpattiyā appatīkamme
 ukkhepanīyakammam kato pāpīkaya dīttiya appati-
 nissagge ukkhepanīyakammam kato ime tattha bhikkhū
 dhammavādīno 'ti ||20|| 7 ||

Campeyyakkhandhakam navamam

imamhi khandhake vatthuni chattimsanīti tassa uddānam
 Campāyam bhagavā āsi, vatthu Vāsabhagamake,
 āgantukanam ussukkam akāsi icchitabbake,
 pakataññuno 'ti ñatvā ussukkam na karī tādā,
 ukkhitto na karotīti agamā jinasantike |

- adhammena vaggakammam samaggaṃ adhammena ca
dhammena vaggakammam ca patirūpakena vaggikam |
patirūpakena samaggaṃ, eko ukkhipat' ekakam
eko ca dve sambahule samgham ukkhipat' ekato, |
duve pi, sambahulapi, samgho samgham ca ukkhipi
5 sabbaññiṃ pavaro sutvā adhamman ti patikkhipi |
ñattivipannam yam kammam sampannam anussāva-
nam
anussāvanavipannam sampannam ñattiyā ca yam |
ubhayena vipannam ca aññatradhammam eva ca
vinā satthu patikuttam kuppam atthānārahikam |
adhamma vaggam samaggaṃ patirūpāni ye duve,
dhammen' eva ca sāmaggim anuññāsi tathāgato |
catuvaggo pañcavaggo dasavaggo ca vīsati
parovīsativaggo ca samgho pañcavidho tathā |
thapetva upasampadam yam ca kammam pavāranam
10 abbhānakammena saha catuvaggehi kammiko |
duve kamme thapetvana majjhadesupasampadā
abbhānam pañcavaggiko sabbakammesu kammiko |
abbhān' ekam thapetvana ye bhikkhū dasavaggikā
sabbakammakaro samgho viśo sabbatthakammiko |
bhikkhuni sikkhamānā ca samanero sāmanerikā
paccakkhat'-antimavatthum ukkhitt' āpattādasane |
appaṭikamme ditthiyā pandaka-theyyasamvāsakam
tittiya-tiracchānagatam mātu pitu ca ghātakam |
araham bhikkhunīdūsīm bhedakam lohituppādam vyañja-
nam
15 nānāsamvāsako c' eva nānasīmāya iddhīyā |
yassa samgho kare kammam hont' ete catuvīsati,
sambuddhena patikkhittā na h' ete ganapūrakā |
parivāsikacattuttho parivāsam dadeyya vā
mūlā-mānattam abbheyya akammam na ca karanam |
mūlā araha-mānattā abbhānārahā eva ca
na kammakārakā pañca sambuddhena pakāsītā |
bhikkhuni sikkhamānā ca samanero sāmanerikā
paccakkh'-antima-ummattā khitta-vedan'-adassane |
appaṭikamme ditthiyā pandakāpi ca vyañjanā
20 nānāsamvāsakā sīmā vehāsam yassa kamma ca |

- atthārasannam etesam patikkosa na rūhati,
 bhikkhussa pakatattassa ruhati patikkosana |
 suddh' assa dunnisarito, bālo hi sunissārito
 pandako theyyasamvāsam pakkanto tiracchānagato |
 matu pītu arahanta dūsako samghabhedako
 lohituppādako c' eva ubhatovyañjano ca yo |
 ekādasannam etesam osāranam na yujjati
 hattha-pāda tadubhayam kannā-nāsā tadubhayā |
 aṅguli ala-kandaram phanam khujjo ca vāmano
 25 gandi lakkhana kasā ca likhitako ca sīpadī |
 pāpa-parisa-kāno ca kuni khañjo hato pi ca
 iriyāpatha dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhīram eva ca
 andhabadhīramūgo ca dvattims' ete anūnakā, |
 tesam osāranam hoti sambuddhena pakāsītam
 datthabba patikatabba nissajjetam na vijjati, |
 tassa ukkhepanā kammā satta honti adhammikā,
 āpannam anuvattantam satta te pi adhammikā, |
 āpannam nānuvattantam sattakammesu dhammika
 30 sammukha patipucchā ca patiññāya ca kārakā |
 satī-amulha-pāpikā tajjanīyavasena ca
 pabbajaniya-patisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhanā tath' eva upasampadā
 aññam kareyya aññassa solas' ete adhammikā, |
 tam tam kareyya tam tassa solas' ete sudhammikā,
 paccāropeyya aññāñño solas' ete adhammikā, |
 dvedvetamulakan tassa, te pi solasa dhammika,
 ekekaṃulakam cakkam adhamman ti jino 'bravī |
 akāsi tajjanīyakammam samgho bhandanakarako
 35 adhammena vaggakammam, aññam āvāsa gacchī so, |
 tattha dhammena samaggā tassa tajjanīyam karum,
 aññattha vaggadhammena tassa tajjanīyam karum, |
 patirūpakena vaggapi samaggāpi tathā karum
 adhammena samaggā ca, dhammena vaggam eva ca, |
 patirūpakena vaggā ca, samaggā ca, ime pada,
 ekekaṃulakam katva cakkā bandhe vicakkhano |
 bālavyattassa nissayam, pabbaje kuladūsakam,
 patisāranīyakammam kare akkosakassa ca, |

adassanâpatikamme yo ca dīthim na nissaje
 40 tesam ukkhepanīyakammam satthavāhena bhāsitaṃ |
 ukkhepanīyakammānaṃ pañño tajjanīyaṃ naye
 tesam yeva anulomaṃ sammāvattantañcīte |
 passaddhiṃ tesam kammānaṃ hetthakammanayena ca
 tasmim-tasmim tu kammesu tatrattho ca vivadati |
 akataṃ dukkataṃ c' eva puna kâtabbakaṃ ti ca
 kamme passaddhiyā cāpi te bhikkhū dhammavādino |
 vipattivyadhite disvā kammappatte mahāmuni
 patippassaddhiṃ akkhasi sallakatto va osadhaṃ ti

MAHĀVAGGA

X

Tena samayena buddho bhagavā Kosambīyam vīharatī
 Ghosītārāme tena kho pana samayena aññātaro bhikkhu
 āpattim āpanno hotī, so tassā āpattiya apattiditthi hotī, aññe
 bhikkhū tassā āpattiyā anāpattiditthino hontī so aparena
 samayena tassā āpattiyā anapattiditthi hotī, aññe bhikkhu
 tassa apattiyā āpattiditthino hontī atha kho te bhikkhū tam
 bhikkhum etad avocum āpattim tvam āvuso apanno, passas'
 etam apattin tī n' atthi me avuso āpatti yam aham passeyyan
 tī atha kho te bhikkhū samaggim labhivā tam bhikkhum
 āpattiyā adassane ukkhipimsu ||1|| so ca bhikkhu bahussuto
 hotī āgatāgamo dhammadharo vinayadharo mātīkādharo
 pandito vyatto medhavī lajjī kukkuccako sikkhākāmo atha
 kho so bhikkhu sanditthe sambhatte bhikkhu upasamkamitvā
 etad avoca anapatti esā āvuso n' esā apatti, anāpanno 'mhi
 n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adha-
 mmiken' amhi kammena ukkhitto kuppena atthānārahena,
 hotha me āyasmanto dhammato vinayato pakkha 'tī
 alabhi kho so bhikkhu sanditthe sambhatte bhikkhū
 pakkhe jānapadānam pi sanditthānam sambhattānam bhī-
 kkhunam santike dutam pāhesi anapatti esā āvuso attha-
 nārahena, hontu me āyasmanto dhammato vinayato pakkhā
 'tī alabhi kho so bhikkhu jānapade pi sanditthe sambhatte
 bhikkhū pakkhe ||2|| atha kho te ukkhittānuvattakā
 bhikkhū yena ukkhepakā bhikkhu ten' upasamkamimsu,
 upasamkamitvā ukkhepake bhikkhū etad avocum anapatti
 esa āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso
 bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikenā kammēna ukkhitto kuppena atthānā-
 rahenā 'ti evam vutte ukkhepaka bhikkhu ukkhittānu-
 vattake bhikkhū etad avocum āpatti esā āvuso n' esā
 anapatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,
 ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-
 kena kammēna ukkhitto akuppena thānārahena, mā kho
 tumhe āyasmanto etam ukkhittakam bhikkhum anuvattittha
 anuparivārethā 'ti evam pi kho te ukkhittānuvattakā
 bhikkhu ukkhepakehi bhikkhūhi vuccamana tath' eva tam
 ukkhittakam bhikkhum anuvattimsu anuparivāresum ||3||
 atha kho aññataro bhikkhu yena bhagava ten' upasamkamī,
 upasamkamitvā bhagavantam abhivādetva ekamantam nisīdi
 ekamantam nisīno kho so bhikkhu bhagavantam etad avoca
 idha bhante aññataro bhikkhu āpattim āpanno ahosi, so tassā
 āpattiyā āpattiditthi ahosi, aññe bhikkhū tassa āpattiyā
 anāpattiditthino ahesum so aparena samayena tassā apattiyā
 anāpattiditthi ahosi, aññe bhikkhū tassa āpattiyā apatti-
 ditthino ahesum atha kho te bhante bhikkhū (= \S 1)

passeyyan ti atha kho te bhante bhikkhu ukkhi-
 pimsu so ca bhante bhikkhu bahussuto āgatāgamo
 sikkhākāmo atha kho so bhante bhikkhu alabhi kho so
 bhante bhikkhu sanditthe alabhi kho so bhante bhikkhu
 jānapade pi atha kho te bhante ukkhittānuvattakā ,
 evam vutte bhante ukkhepaka evam pi kho te bhante
 ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-
 mānā tath' eva tam ukkhittakam bhikkhum anuvattanti
 anuparivārentīti ||4|| atha kho bhagava bhīno bhikkhu-
 samgho bhīno bhikkhusamgho 'ti utthayāsana yena ukkhe-
 pakā bhikkhū ten' upasamkamī, upasamkamitvā paññatte
 āsane nisīdi nisajja kho bhagavā ukkhepake bhikkhū etad
 avoca mā kho tumhe bhikkhave patibhātī no patibhātī no
 'ti yasmim vā tasmim va bhikkhum ukkhipitabbam maññittha
 ||5|| idha pana bhikkhave bhikkhu āpattim āpanno hoti, so
 tassā āpattiyā anapattiditthi hoti, aññe bhikkhu tassā apattiyā
 āpattiditthino honti te ce bhikkhave bhikkhū tam bhi-
 kkhum evam jananti ayam kho āyasmā bahussuto āgatā-
 gamo sikkhākāmo, sace mayam imam bhikkhum
 āpattiyā adassane ukkhipissāma na mayam iminā bhikkhunā

saddhim uposatham karissāma vīna iminā bhikkhunā uposatham karissāma, bhavissati samghassa tatonidānam bhandanam kalaho viggaho vivādo samghabhedo samgharājī samghavavattathanam samghanānakaranan ti, bhedagarukehi bhikkhave bhikkhuhi na so bhikkhu apattiyā adassane ukkhipitabbo ||6|| idha pana bhikkhave bhikkhu apattim āpanno hoti, so tassā ukkhipissāma na mayam iminā bhikkhunā saddhim pavaressāma vīna iminā bhikkhunā pavaressāma, na mayam iminā bhikkhuna saddhim samghakammam karissāma vīna iminā bhikkhuna samghakammam karissāma, na mayam iminā bhikkhunā saddhim asane nisidissāma vīna iminā bhikkhunā āsane nisidissāma, na mayam iminā bhikkhunā saddhim yāgupāne nisidissāma vīna iminā bhikkhuna yāgupāne nisidissāma, na mayam iminā bhikkhuna saddhim bhattagge nisidissāma vīna iminā bhikkhunā bhattagge nisidissāma, na mayam iminā bhikkhuna saddhim ekacchanne vasissāma vīna iminā bhikkhuna ekacchanne vasissāma, na mayam iminā bhikkhuna saddhim yathāvuddham abhivādānam paccutthanam añjalikammam samīcīkammam karissāma vīna iminā bhikkhuna yathāvuddham sāmīcīkammam karissāma, bhavissati samghassa tatonidānam bhandanam kalaho viggaho vivādo samghabhedo samgharājī samghavavattathanam samghanānakaranan ti, bhedagarukehi bhikkhave bhikkhuhi na so bhikkhu apattiyā adassane ukkhipitabbo 'ti ||7|| atha kho bhagava ukkhepakanam bhikkhūnam etam attham bhāsivā utthayāsana yena ukkhittānuvattaka bhikkhū ten' upasamkamī, upasamkamitvā paññatte asane nisīdi nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca mā kho tumhe bhikkhave apattim āpajjitvā n' amhā āpannā 'ti apattim na patikatabbam maññittha idha pana bhikkhave bhikkhu apattim āpanno hoti, so tassā āpattiyā anāpattiditthi hoti, aññe bhikkhū tassā āpattiyā apattiditthino hontī so ce bhikkhave bhikkhu te bhikkhū evam jānāti ime kho āyasmanta bahussutā agatāgamā dhammadharā vīnāyadharā mātīkadharā pandita vyattā medhāvīno lajjino kukkucaka sikkhakama, nalam mamam va kāranā aññesam va kārana chanda dosā mohā bhayā agatim gantum, sace mam ime bhikkhū āpattiyā adassane

ukkhīpissanti na mayā saddhum uposatham karissanti vīna
mayā uposatham karissanti, na mayā saddhum pavā-
ressanti vīnā mayā pavāressanti vīnā mayā yathā-
vuddham abhivādanam paccutthānam aññalikkammam sāmī-
cikkammam karissanti, bhavissati samghassa tatonidānam
bhandanam kalaho viggaho vivādo samghabhedo samgharājū
samghavavattānam samghanānākaranan ti, bhedagarukena
bhikkhave bhikkhuna paresam pi sandhaya āpatti desetabbā
'ti atha kho bhagavā ukkhittānuvattakanam bhikkhūnam
etam attham bhāsivā utthayāsanaṃ pakkamī || 8 ||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth'
eva anto sīmaya uposatham karonti samghakammam karonti,
ukkhepaka pana bhikkhū nissīmam gantvā uposatham ka-
ronti samghakammam karonti atha kho aññiataro ukkhe-
pako bhikkhu yena bhagavā ten' upasamkamī, upasamkamitvā
bhagavantam abhivādetva ekamantam nisīdī ekamantam
nisinnō kho so bhikkhu bhagavantam etad avoca te bhante
ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham
karonti samghakammam karonti, mayam pana ukkhepakā
bhikkhū nissīmam gantva uposatham karoma samghakammam
karomā 'ti te ce bhikkhu ukkhittānuvattakā bhikkhū tatth'
eva anto sīmaya uposatham karissanti samghakammam ka-
rissanti yathā maya fiatti ca anussāvanā ca paññiatta, tesam
tāni kammāni dhammāni bhavissanti akuppani thanarāhāni
tumhe ce bhikkhu ukkhepaka bhikkhu tatth' eva anto sīmaya
uposatham karissatha samghakammam karissatha yathā mayā
fiatti ca anussāvanā ca paññiatta, tumhākam pi tāni kammāni
dhammāni bhavissanti akuppani thānārahāni || 9 || tam
kissa hetu nānāsamvāsakā ete bhikkhu tumhehi tumhe ca
tehi nānāsamvāsaka dve 'ma bhikkhu nānāsamvāsakabhū-
miyo attanā vā attanam nānāsamvāsakam karoti samaggo
vā nam samgho ukkhipati adassane vā appatikkamme vā
appatinnissagge vā imā kho bhikkhu dve nānāsamvāsaka-
bhūmiyo dve 'mā bhikkhu samānasamvāsakabhūmiyo
attanā vā attanam samānasamvāsakam karoti samaggo vā
nam samgho ukkhittam osāreti adassane vā appatikkamme vā
appatinnissagge vā imā kho bhikkhu dve samānasamvāsaka-
bhūmiyo 'ti || 10 || 1 ||

tena kho pana samayena bhikkhū bhattagge antaraghare
 bhandanajātā kalahajātā vivadapannā aññamaññam ananu-
 lomikam kayakammam vacikammam upadamsenti hattha-
 parāmasam karonti manussa ujjhāyanti khiyanti vipācenti
 katham hi nāma samanā Sakyaputtiyā bhattagge antaraghare
 upadamsessanti hatthaparamasam karissantīti assosum
 kho bhikkhū tesam manussanam ujjhāyantānam khiyantānam
 vipācentanam ye te bhikkhū appicchā te ujjhayanti khi-
 yanti vipācenti katham hi nāma bhikkhū bhattagge antara-
 ghare upadamsessanti hatthaparāmasam karissantīti
 atha kho te bhikkhū bhagavato etam attham arocesum
 saccam kira bhikkhave — la — saccam bhagavā vigarahitvā
 dhammikatham katvā bhikkhū āmantesi bhinne bhikkhave
 samghe adhammīyamane asammodikaya vattamanaya etta-
 vata na aññamaññam ananulomikam kāyakammam vaci-
 kammam upadamsessāma hatthaparamāsam karissama 'ti
 asane nisīditabbam bhinne bhikkhave samghe dhammīya-
 māne sammodikaya vattamanaya asanantarikaya nisīditabban
 ti ||1|| tena kho pana samayena bhikkhū samghamajjhe
 bhandanajātā vivadāpanna aññamaññam mukhasattīhi
 vitudanta viharanti, te na sakkonti tam adhikaranam vūpa-
 sametum atha kho aññataro bhikkhu yena bhagavā ten'
 upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekam-
 antam atthāsi ekamantam tthito kho so bhikkhu bhaga-
 vantam etad avoca idha bhante bhikkhū samghamajjhe
 vupasametum sadhu bhante bhagavā yena te bhikkhū ten'
 upasamkamatu anukampam upādāyā 'ti adhivāsesi bhagava
 tunhibhāvena atha kho bhagavā yena te bhikkhū ten'
 upasamkamī, upasamkamitvā paññatte āsane nisīdi nisajja
 kho bhagavā te bhikkhū etad avoca alam bhikkhave mā
 bhandanam ma kalaham mā viggaham ma vivādan ti evam
 vutte aññataro adhammavādī bhikkhu bhagavantam etad
 avoca agametu bhante bhagavā dhammasāmi, appossukko
 bhante bhagavā ditthadhammasukkhaviharam anuyutto viha-
 ratu, mayam etena bhandanena kalahena viggahena vivadena
 paññāyissamā 'ti dutiyam pi kho bhagavā te bhikkhū etad
 avoca alam bhikkhave mā vivadan ti dutiyam pi
 kho so adhammavādī bhikkhu bhagavantam etad avoca

āgametu bhante paññāyissāmā 'tī atha kho bhagavā
bhikkhū āmantesi ||2||

bhūtapubbam bhikkhave Bārānasiyam Brahmaddatto
nama Kāsīrāja ahosi addho mahaddhano mahābhogo ma-
habbalo mahāvāhano mahaviyito paripunnakosakotthāgāro
Dīghitī nāma Kosalarāja ahosi daliddo appadhano appa-
bhogo appabalo appavahano appaviyito aparipunnakosakotthā-
gāro atha kho bhikkhave Brahmaddatto Kāsīrāja caturaṅgi-
nim senam sannayhitvā Dīghitum Kosalarājanam abbhuyyasi
assosi kho bhikkhave Dīghitū Kosalarāja Brahmaddatto kira
Kasīraja caturaṅginim senam sannayhitvā mama abbhuyyato
'tī atha kho bhikkhave Dīghitissa Kosalarāṇiño etad ahosi
Brahmadatto kho Kāsīrāja addho paripunnakosakotthā-
garo, aham pan' amhi daliddo aparipunnakosakotthagāro,
naham patibalo Brahmadattena Kāsīraṇiṇā ekasamghatam pi
sahitum yam nūnāham patigacc' eva nagaramhā nippa-
teyyan tī atha kho bhikkhave Dīghitī Kosalarāja mahesim
ādāya patigacc' eva nagaramha nippatī atha kho bhi-
kkhave Brahmaddatto Kāsīrāja Dīghitissa Kosalarāṇiño balañ
ca vahanāñ ca janapadañ ca kosañ ca kotthāgarañ ca
abhivijīya ajjhāvasatī atha kho bhikkhave Dīghitī Kosa-
larāja sapajāpatiko yena Bārānasi tena pakkamī anu-
pubbena yena Baranasī tad avasari tatra sudam bhi-
kkhave Dīghitī Kosalarāja sapajapatiko Bārānasiyam
aññatarasmim paccantime okase kumbhakaranivesane añña-
takavesena paribbājakacchannena pativasatī ||3|| atha kho
bhikkhave Dīghitissa Kosalarāṇiño mahesī na cirass' eva
gabbhinī ahosi tassā evarūpo dohalo hotī icchatī suriyassa
uggamanakale caturaṅginim senam sannaddham vammikam
subhummiyam thitā passitum khaggānañ ca dhovanam
pātum atha kho bhikkhave Dīghitissa Kosalarāṇiño mahesī
Dīghitum Kosalarājanam etad avoca gabbhinī 'mhi deva,
tassā me evarūpo dohalo uppanno icchāmi suriyassa
pātun tī kuto devī amhakam duggatanam caturaṅginī senā
sannaddha vammikā subhummiyam thitā khaggānañ ca
dhovanan tī sac' āham deva na labhissāmi marissamī ||4||
tena kho pana समयena bhikkhave Brahmaddattassa Kāsi-
raṇiño purohito brāhmano Dīghitissa Kosalarāṇiño sahāyo

hoti atha kho bhikkhave Dīghitū Kosalarājā yena Brahmadattassa Kāsirañño purohito brahmano ten' upasamkamī, upasamkamitvā Brahmadattassa Kāsirañño purohitam brāhmaṇam etad avoca sakhi te samma gabbhinī, tassā evarūpo dohalo uppanno icchatī suriyassa patun ti tena hi deva mayam pi devim passamā 'ti atha kho bhikkhave Dīghitissa Kosalarāñño mahesī yena Brahmadattassa Kāsirañño purohito brahmano ten' upasamkamī addasa kho bhikkhave Brahmadattassa Kāsirañño purohito brahmano Dīghitissa Kosalarāñño mahesim dūrato 'va āgacchantim, disvāna utthāyasana ekamsam uttarāsaṅgam karitvā yena Dīghitissa Kosalarāñño mahesī ten' añjalim panāmetvā tikkhattum udānam udānesī Kosalarājā vata bho kucchigato, Kosalarāja vata bho kucchigato 'ti avimāna devī hohi, lacchasi suriyassa uggamanakale caturaṅginim senam sannaddham vammikam subhummiyam thitam passitum khagganañ ca dhovanam pātun ti ||5|| atha kho bhikkhave Brahmadattassa Kāsirañño purohito brahmano yena Brahmadatto Kāsiraja ten' upasamkamī, upasamkamitvā Brahmadattam Kāsirajānam etad avoca tathā deva nimittanī dissanti, sve suriyuggamanakale caturaṅginī senā sannaddhā vammika subhummiyam titthatu khaggā ca dhoviyantū 'ti atha kho bhikkhave Brahmadatto Kāsiraja manusse ānīpesi yatha bhane purohito brahmano aha tathā karothā 'ti alabhi kho bhikkhave Dīghitissa Kosalarāñño mahesī suriyassa uggamanakale caturaṅginim senam sannaddham vammikam subhummiyam thitam passitum khaggānañ ca dhovanam patum atha kho bhikkhave Dīghitissa Kosalarāñño mahesī tassa gabbhassa paripakam anvāya puttam vijayi, tassa Dīghavū 'ti nānam akamsu atha kho bhikkhave Dīghāvukumāro na cirass' eva viññutam papunī ||6|| atha kho bhikkhave Dīghitissa Kosalarāñño etad aho si ayam kho Brahmadatto Kāsirajā bahuno amhakam anattassa kārako, iminā amhakam balañ ca vahanāñ ca janapado ca koso ca kotthāgārañ ca acchinnam sac' āyam amhe janissati sabbeva tayo ghātāpessati yam nūnaham Dīghāvukumāram bahi nagare vaseyyan ti atha kho bhikkhave Dīghitū Kosalarājā Dīghāvukumāram bahi nagare vāsesi atha kho bhikkhave

Dīghāvukumāro bahū nagare pativasanto na cirass' eva sabba-sippāni sikkhī ||7|| tena kho pana samayena bhikkhave Dīghitissa Kosalarāṇiṇo kappako Brahmadatte Kāsiraṇiṇe pativasatī addasa kho bhikkhave Dīghitissa Kosalarāṇiṇo kappako Dīghitum Kosalarājanam sapajāpatikam Bārānasiyam aññātarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbajakacchannena pativasantam, disvāna yena Brahmadatto Kasirājā ten' upasamkamī, upasamkamitvā Brahmadattam Kāsiraajanam etad avoca Dīghitī deva Kosalarājā sapajāpatiko Bārānasiyam aññātarasmim paccantime okase kumbhakāranivesane aññātakavesena paribbajakacchannena pativasatīti ||8|| atha kho bhikkhave Brahmadatto Kasirājā manusse ānapeṣi tena hi bhane Dīghitum Kosalarajanam sapajāpatikam ānetha 'ti evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsiraṇiṇo patissutvā Dīghitum Kosalarājanam sapajāpatikam ānesum atha kho bhikkhave Brahmadatto Kasiraja manusse ānapeṣi tena hi bhane Dīghitum Kosalarājanam sapajāpatikam dalhāya rajjuyā pacchābāham galhabandhanam bandhitvā khuramundam karitva kharassarena panavena rathiyāya rathiyam siṅghātakena siṅghātakam parinetva dakkhinena dvārena nikkhāmetvā dakkhinato nagarassa catudhā chinditvā catuddisā bilāni nikkhipathā 'ti evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsiraṇiṇo patissutvā Dīghitum Kosalarājanam sapajāpatikam dalhāya rajjuyā pacchābāham galhabandhanam bandhitva khuramundam karitvā kharassarena panavena rathiyāya rathiyam siṅghatakona siṅghātakam parinenti ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi ciraditthā kho me mātāpitāro yam nūnāham mātāpitāro passeyyan ti atha kho bhikkhave Dīghāvukumāro Bārānasim pavasitvā addasa mātāpitāro dalhāya rajjuyā pacchābāham galhabandhanam bandhitvā khuramundam karitvā kharassarena panavena rathiyāya rathiyam siṅghātakena siṅghātakam parinente, disvāna yena mātāpitāro ten' upasamkamī addasa kho bhikkhave Dīghitū Kosalarājā Dīghāvukumāram durato 'va āgacchantam, disvāna Dīghāvukumāram etad avoca mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu

verena veiā sammantī, averena hī tāta Dīghāvu verā sammantīti ||10|| evam vutte bhikkhave te manussā Dīghītum Kosalarajanam etad avocum ummattako ayam Dīghītū Kosalarājā vip̄palapati, ko imassa Dīghāvu, kam ayam evam āha mā kho tvam tāta Dīghāvu dīgham passa ma rassam, na hī tāta Dīghāvu verena vera sammantī, averena hī tata Dīghāvu vera sammantīti nāham bhane ummattako vip̄palapāmi, api ca yo viññū so vibhāvessatīti dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghītū Kosalarājā Dīghāvukumāram etad avoca mā kho sammantīti tatiyam pi kho bhikkhave te manussā Dīghītum Kosalarajanam etad avocum ummattako so vibhāvessatīti atha kho bhikkhave te manussā Dīghītum Kosalarajanam sapajāpatikam rathiyāya rathiyam singhatakena siṅghātakam parinetva dakkhinena dvarena nikkhāmetvā dakkhinato nagarassa catudha chinditvā catuddisā bilani nikkhīpitvā gumbam thapetva pakkamimsu ||11|| atha kho bhikkhave Dīghāvukumāro Bāṇasim pavisitvā suram niharitvā gumbiye pāyesi yadā te mattā ahesum patitā atha katthanī samkaddhitva citakam karitva matāpitunnam sarīyam citakam āropetvā aggim datvā pañjaliko tikkhattum citakam padakkhinam akāsi tena kho pana samayena bhikkhave Brahmaddatto Kāsirāja uparipāsādaya-
ragato hoti addasa kho bhikkhave Brahmaddatto Kāsirāja Dīghāvukumāram pañjalikam tikkhattum citakam padakkhinam karontam, disvān' assa etad abosi nissamsayam kho so manusso Dīghitissa Kosalarāṇṇo nīti vā sālōhito vā aho me anattako, na hī nāma me koci ārocessatīti ||12|| atha kho bhikkhave Dīghāvukumāro araṇṇīyam gantva yāvadattam kanditva roditvā vappam puñchitvā Bārānasim pavisitvā antepurassa sāmāntā hatthisālam gantvā hatthacariyam etad avoca icchāmi aham acariya sippam sikkhitum ti tena hī bhane manavaka sikkhassū 'ti atha kho bhikkhave Dīghāvukumāro rattiyā paccusasamayam paccutthāya hatthisālāyam mañjuna sarena gāyi vīnañ ca vadesi assosi kho bhikkhave Brahmaddatto Kāsirāja rattiyā paccusasamayam paccutthaya hatthisālāyam mañjuna sarena gītam vīnañ ca vādītam, sutvāna manusse pucchi ko bhane rattiyā paccūsa-

samayam paccutthāya hatthisālāyam mañjunā sarena gayī
vīnañ ca vādesīti ||13|| amukassa deva hatthācariyassa ante-
vasī mānavako rattiya paccūsasamayam paccutthaya hatthisā-
layam mañjunā sarena gāyī vīnañ ca vādesīti tena hī bhane
tam mānavakam ānethā 'ti evam deva 'ti kho bhikkhave te
manussā Brahmādatassa Kāsirañño patissutvā Dīghavu-
kumāram āṇesum tvam bhane mānavaka rattiya paccūsa-
samayam paccutthāya hatthisālāyam mañjuna sarena gāyī
vīnañ ca vādesīti evam devā 'ti tena hī tvam bhane
manavaka gāyassu vīnañ ca vādehīti evam devā 'ti kho
bhikkhave Dīghavukumaro Brahmādatassa Kāsirañño pati-
ssutvā arādhāpekho mañjunā sarena gāyī vīnañ ca vādesī
atha kho bhikkhave Brahmādatto Kāsiraṇa Dīghavukumāram
etaḍ avoca tvam bhane mānavaka mam upatthahā 'ti
evam devā 'ti kho bhikkhave Dīghavukumaro Brahma-
dattassa Kāsirañño paccassosi atha kho bhikkhave Dīgha-
vukumaro Brahmādatassa Kāsirañño pubbutthaya ahoṣi
pacchānupāṭi kimkārapatissāvi manāpacarī piyavadi atha
kho bhikkhave Brahmādatto Kāsiraṇa Dīghavukumāram na
cirass' eva abbhantarike viśāsikatthane thapesi ||14|| atha
kho bhikkhave Brahmādatto Kāsiraṇa Dīghavukumāram etaḍ
avoca tena hī bhane mānavaka ratham yojehi mīgavam
gamissamīti evam deva 'ti kho bhikkhave Dīghavukumāro
Brahmādatassa Kāsirañño patissutvā ratham yojetvā Brahma-
dattam Kāsiraṇam etaḍ avoca yutto kho te deva ratho,
yassa dāni kalam maññasīti atha kho bhikkhave Brahma-
datto Kāsiraṇa ratham abhirūhi, Dīghavukumāro ratham
pesesi, tathā-tathā ratham pesesi yathā-yathā aññen' eva sena
agamāsi aññen' eva ratho atha kho bhikkhave Brahmādatto
Kāsiraṇa dūram gantvā Dīghavukumāram etaḍ avoca tena
hī bhane mānavaka ratham muñcassu, kilanto 'mhi nīpajjissā-
mīti evam devā 'ti kho bhikkhave Dīghavukumāro Brahma-
dattassa Kāsirañño patissutvā ratham muñcitvā pathaviyam
pallāṇkena nisīdi atha kho bhikkhave Brahmādatto Kāsi-
rāṇa Dīghavukumārassa ucchāṇge sisam katvā seyyam
kappesi, tassa kilantassa muhuttaken' eva niddam okkami
||15|| atha kho bhikkhave Dīghavussa kumārassa etaḍ
ahoṣi. ayam kho Brahmādatto Kāsiraṇa bahuno amhākam

anatthassa kārako, iminā amhākam balañ ca vāhanañ ca
 janapado ca koso ca kotthagārañ ca acchinnam iminā ca
 me mātāpitāro hatā ayam khv assa kalo yo 'ham veram
 appeyyan ti kosiyā khaggam nibbāhi atha kho bhikkhave
 Dīghavussa kumārassa etad ahoṣi pitā kho mam mara-
 nakale avaca ma kho tvam tata Dīghāvu dīgham passa mā
 rassam, na hi tāta Dīghāvu verena vea sammanti, averena
 hi tāta Dīghavū verā sammantitī na kho me tam patirūpam
 yo 'ham pitu vacanam atikkameyyan ti kosiyā khaggam
 pavesesi dutiyam pi kho bhikkhave Dīghavussa kumārassa
 etad ahoṣi ayam kho Brahmaddatto nibbāhi dutiyam
 pi kho bhikkhave Dīghavussa kumārassa etad ahoṣi pitā
 atikkameyyan ti, punad eva kosiyā khaggam pavesesi
 tatiyam pi kho nibbāhi tatiyam pi kho pavesesi
 atha kho bhikkhave Brahmaddatto Kāsirāja bhito ubbiggo
 ussāṅkī utrasso sahasā vutthasi atha kho bhikkhave
 Dīghavukumāro Brahmaddattam Kāsirājanam etad avoca
 kissa tvam deva bhito vutthasitī idha mam bhane
 manavaka Dīghitissa Kosalarāṇṇo putto Dīghavukumāro
 supinantena khaggena paripatesi tena ham bhito ubbiggo
 ussāṅkī utrasso sahasā vutthāsī ti || 16 || atha kho bhikkh-
 ave Dīghavukumāro varena hatthena Brahmaddattassa Kāsi-
 rāṇṇo sīsam paramasitva dakkhinena hatthena khaggam
 nibbāhetvā Brahmaddattam Kāsirājanam etad avoca aham
 kho so deva Dīghitissa Kosalarāṇṇo putto Dīghavukumaro
 bahuno tvam amhākam anathassa kārako, tayā amhākam
 balañ ca vahanāñ ca janapado ca koso ca kotthagārañ ca
 acchinnam tayā ca me mātāpitāro hatā ayam khv assa kālō
 yv āham veram appeyyan ti atha kho bhikkhave Brahma-
 datto Kāsirajā Dīghavussa kumārassa pādesu srasā nīpatitvā
 Dīghāvukumāram etad avoca jīvitam me tata Dīghavū dehi,
 jīvitam me tāta Dīghāvu dehitī ky āham ussaham devassa
 jīvitam datum, devo kho me jīvitam dadeyya 'ti tena hi
 tata Dīghāvu tvañ c' eva me jīvitam dehi ahañ ca te jīvitam
 dammīti atha kho bhikkhave Brahmaddatto ca Kāsirājā
 Dīghavū ca kumāro aññamaññassa jīvitam adamsu paññā ca
 aggahesum sapathañ ca akamsu adrūbhāya atha kho bhi-
 kkhave Brahmaddatto Kāsirāja Dīghāvukumāram etad avoca

tena hi tāta Dīghāvu ratham yojehi gamissāmā 'tī evam devā 'tī kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño patissutva ratham yojetvā Brahmaddattam Kāsira-jānam etad avoca yutto kho te deva ratho, yassa dāni kālam maññasīti atha kho bhikkhave Brahmaddatto Kāsira-jā ratham abhirūhi, Dīghāvukumāro ratham pesesi, tathā -tathā ratham pesesi yatha-yathā na cirass' eva senāya samā-gacchi ||17|| atha kho bhikkhave Brahmaddatto Kāsira-jā Bārānasim pavasitvā amacce pārīsajje sannipātāpetva etad avoca sace bhane Dīghitissa Kosalarañño puttam Dīghavukumāram passeyyatha kinti nam kareyyāthā 'tī ekacce evam āhamsu mayam deva hatthe chindeyyāma, mayam deva pade chindeyyāma, mayam deva hatthapade chindeyyāma, mayam deva kanne chindeyyāma, mayam deva nāsam chindeyyama, mayam deva kannanasam chindeyyāma, mayam deva sisam chindeyyāmā 'tī ayam kho bhane Dīghitissa Kosalarañño putto Dīghāvukumāro, nayam labbhā kiñci kātum, imina ca me jīvitaṃ dinnam mayā ca imassa jīvitaṃ dinnam tī ||18|| atha kho bhikkhave Brahmaddatto Kāsira-jā Dīghāvukumāram etad avoca yam kho te tata Dīghavu pitā maranakāle avaca ma kho tvam tāta Dīghavu dīgham passa mā rassam, na hi tata Dīghavu verena verā sammantī, averena hi tāta Dīghāvu vera sammantīti, kin te pitā sandhāya avacā 'tī yam kho me deva pitā maranakāle avaca mā dighan tī, mā cīram veram akasīti, imam kho me deva pitā maranakāle avaca mā dighan tī yam kho me deva pitā maranakāle avaca mā rassan tī, mā khippam mittehi bhijjitha 'tī, imam kho me deva pitā maranakāle avaca ma rassan tī yam kho me deva pitā maranakāle avaca na hi tāta Dīghavu verena verā sammantī, averena hi tata Dīghavu verā sammantīti, devena me matāpitaro hatā 'tī, sac' āham devam jīvitaṃ voropeyyam ye devassa atthakāmā te mam jīvitaṃ voropeyyum, ye me atthakāmā te te jīvitaṃ voropeyyum, evam tam veram verena na vūpasameyya idāni ca pana me devena jīvitaṃ dinnam mayā ca devassa jīvitaṃ dinnam, evam veram averena vūpasantam imam kho me deva pitā maranakāle avaca na hi tāta sammantīti ||19|| atha kho bhikkhave Brahmaddatto Kāsira-jā acchari-

yam vata bho abbhutam vata bho, yāva pandito ayam
 Dīghāvukumaro, yatra hī nama pītuno samkhittena bhāsi-
 tassa vitthārena attham ājanissatīti, pettikam balañ ca
 vahanañ ca janapadañ ca kosañ ca kotthāgaiañ ca patipādesi
 dhītarañ ca adasi tesam hī nāma bhikkhave rājūnam
 ādinnadandanam adinnasatthānam evarupam khantisoraccam
 bhavissatīti, idha kho pana tam bhikkhave sobbetha yam
 tumhe evam svākkhate dhammavinaye pabbajitā samanā
 khama ca bhavēyyātha sorata cā 'ti tatiyam pi kho bha-
 gava te bhikkhū etad avoca alam bhikkhave ma bhandā-
 nam mā kalaham ma viggaham mā vivādan ti tatiyam pi
 kho so adhammavādī bhikkhu bhagavantam etad avoca
 āgametu bhante bhagava dhammasāmī, appossukko bhante
 bhagavā ditthadhammasukhaviharam anuyutto viharatu,
 mayam etena bhandanena kalahena viggahena vivadena
 paññāyissama 'ti atha kho bhagavā pariyadinnatūpā kho
 ime moghapurisa, na yime sukarā saññāpetun ti utthā-
 jāsana pakkāmi ||20||2||

Dīghāvubbhānavāīam pathamam

atha kho bhagavā pubbanhasamayam nivasetvā pattaci-
 varam ādāya Kosambim pindāya pavisi, Kosambiyam
 pindaya caritvā pacchābhaddham pindapatapattikkanto senāsa-
 nam samsamētvā pattacivaram ādāya samghamajjhe thitako
 'va imā gathayo abbhāsi

puthusaddo samajano na balo koci maññītha
 samghasmim bhijjamānasmim, n' aññam bhijyo amañña-
 rum |

parimuttā panditā bhāsa vācāgocarabhāmino,
 yāv' icchanti mukhāyāmam, yena nītā na tam vidū |
 akkocchi mam, avadhī mam, ajini mam, ahāsi me,
 ye tam upanayhanti, veram tesam na sammati |
 akkocchi mam, avadhī mam, ajini mam, ahāsi me,
 ye tam na upanayhanti, veram tes' ūpasammati |
 na hi verena verani sammant' idha kudacanam,

5 averena ca sammanti, esa dhammo sanantano |
 pare ca na vijānanti mayam ettha yamamase,
 ye ca tattha vijānanti, tato sammanti medhagā |

atthiechinna panaharā gavāssadhanahārino
 rattham vilumpamanānam tesam pi hoti samgatī kasmā
 tumbhākam no siyā |
 sace labhetha nīpakam sahāyam saddhiñcaram sādhuvi-
 hāri dhīnam,
 abhibhuyya sabbāni parissayāni careyya ten' attamano
 satimā |
 no ce labhetha nīpakam sahāyam saddhiñcaram sādhuvi-
 hāri dhīram
 rājā va rattham vijitam pahāya eko care mātāṅgaraññe
 va nago |
 ekassa caritam seyyo, n' atthi bāle sahāyata
 eko care na ca pāpani kayirā appossukko mātāṅgaraññe
 10 va nāgo 'ti || 1 || 3 ||

atha kho bhagavā samghamajjhe thitako 'va imā gathāyo
 bhasitvā yena Bālakalonakāragamo ten' upasamkamī
 tena kho pana samayena āyasmā Bhagu Bālakalonakāra-
 gāme viharatī addasa kho āyasma Bhagu bhagavantam
 dūrato 'va āgacchantam, disvāna āsanam paññāpesi pādoda-
 kam pādapītham padakathālikam upanikkhipi, paccuggantvā
 pattacīvaram patiggaheṣi nisīdi bhagava paññatte āsane,
 nisajja pāde pakkhālesī āyasmāpi kho Bhagu bhagavantam
 abhivādetva ekamantam nisīdi, ekamantam nisinnam kho
 āyasmantam Bhagum bhagavā etad avoca kacci bhikkhu
 khamanīyam, kacci yāpanīyam, kacci pīndakena na kilama-
 sīti khamanīyam bhagavā, yāpanīyam bhagavā, na cāham
 bhante pīndakena kilamāmīti atha kho bhagavā āyasmantam
 Bhagum dhammiyā kathāya sandassetvā sampahamsetvā
 utthāyāsana yena Pācīnavamsadāyo ten' upasamkamī
 || 1 || tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye
 viharanti addasa kho dāyapālo bhagavantam dūrato 'va
 āgacchantam, disvāna bhagavantam etad avoca ma samana
 etam dayam pāvīsī, sant' ettha tayo kulaputtā attakāmarūpā
 viharanti, mā tesam aphāsum akāsīti assosi kho āyasmā
 Anuruddho dāyapālassa bhagavata saddhum mantayamānassa,
 sutvā dāyapālam etad avoca māvuso dāyapāla bhagavantam

vāresi, sattha no bhagavā anuppatto 'ti atha kho ayasmā Anuruddho yenayasmā ca Nandiyo ayasmā ca Kimbilo ten' upasamkamī, upasamkamitvā āyasmantam ca Nandiyam āyasmantam ca Kimbīlam etad avoca abhikkamathayasmanto abhikkamathayasmanto, sattha no bhagavā anuppatto 'ti ||2|| atha kho ayasmā ca Anuruddho ayasma ca Nandiyo ayasmā ca Kimbilo bhagavantam paccuggantvā eko bhagavato pattacīvaram patiggahesi, eko āsanam paññāpesi, eko pādodakam pādapiṭham pada-kathalikam upanikkhipi nīsīdi bhagava paññatte āsane, nīsaṃ pāde pakkhalesi te pi kho ayasmanta bhagavantam abhivādetva ekamantam nīsīdīmsu ekamantam nīsinnam kho ayasmantam Anuruddham bhagava etad avoca kacci vo Anuruddha khamanīyam, kacci yapanīyam, kacci pīḍakena na kilamathā 'ti khamanīyam bhagavā, yāpanīyam bhagavā, na ca mayam bhante pīḍakena kilamamā 'ti kacci pana vo Anuruddha samaggā sammodamanā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassanta viharathā 'ti taggha mayam bhante samagga sammodamana avivadamana khīrodakibhūtā aññamaññam piyacakkhūhi sampassanta viharamā 'ti yathakatham pana tumhe Anuruddha samaggā sammodamana sampassantā viharatha 'ti ||3|| idha mayham bhante evam hoti lābhā vata me, suladdham vata me yo 'ham evarūpehi sabrahmacarihi saddhim viharāmi tassa mayham bhante imesu āyasmantesu mettam kayakammam paccupatthitam avi o' eva raho ca, mettam vacikammam, mettam manokammam paccupatthitam avi o' eva raho ca tassa mayham bhante evam hoti yam nūnaham sakam cittam nikkhipitvā imesam yeva āyasmantanam cittassa vasena vatteyyan ti so kho aham bhante sakam cittam nikkhipitvā imesam yeva ayasmantanam cittassa vasena vattami, nūnā hi kho no bhante kāyā ekañ ca pana maññe cītan ti ayasmapi kho Nandiyo, āyasmapi kho Kimbilo bhagavantam etad avoca mayham pi kho bhante evam hoti lābhā maññe cītan ti evam kho mayam bhante samagga sammodamanā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassanta viharāma 'ti ||4|| kacci pana vo Anuruddha appa-

matthā ātāpino pahitattā viharathā 'ti taggha mayam bhante appamattā ātāpino pahitatta viharāmā 'ti yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā, viharatha 'ti idha bhante amhakam yo pathamam gāmato pindāya patikkamati, so āsanam paññāpeti, pādodakam pādapītham pādakathalikam upanikkhipati, avakkārapātīm dhovivā upatthāpeti, pāṇiyam paribhojanīyam upatthapeti yo pacchā gāmato pindāya patikkamati, sace hoti bhuttāvaseso, sace ākaṇkhati, bhuñjati, no ce akaṇkhati, appaharite vā chaddeti appānake vā udae opilāpeti, so āsanam uddharati, pādodakam pādapītham padakathalikam patisāmeti, avakkārapātīm dhovivā patisāmeti, pāṇiyam paribhojanīyam patisāmeti, bhattaggam sammajjati yo passati paṇiyaghatam vā paribhojanīyaghatam va vaccaghatam vā rittam tuccham so upatthāpeti sac' assa hoti avīsayham hatthavikarena, dutiyam amantetvā hatthavilāṅghakena upatthapema, na tv eva mayam bhante tappaccayā vācam bhindama pañcāhikam kho pana mayam bhante sabbarattiyā dhammiya kathāya sannisīdama evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti || 5 ||

atha kho bhagavā āyasmantam ca Anuruddham āyasmantam ca Nandiyam āyasmantam ca Kimbilam dhammiya kathaya sandassetva sampahamsetvā utthayasanā yena Pārīleyyakam tena carikam pakkāmi anupubbena cārikam caramāno yena Pārīleyyakam tad avasari tatra sudam bhagavā Pārīleyyake viharati Rakkhītavanasande Bhaddasālamūle atha kho bhagavato rahogatassa patissallinassa evam cetaso parivātakko udapādi aham kho pubbe ākinno na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhandanakarakehi kalahakārakehi vivādakārakehi bhassakārakehi samge adhikaranakārakehi, so 'mhi etarahi eko adutiyo sukham phasu viharāmi aññiati' eva tehi Kosambakehi bhikkhūhi kalahakārakehi adhikaranakarakehi aññiataro pi kho hatthināgo ākinno viharati hatthīhi hatthinīhi hatthikalabhehi hatthicchāpakehi, chinnaṅgāni c' eva tīnaṃ khadati, obhaggobhaggañ c' assa sakhābhaṅgam khādanti, āvilāni ca pāṇiyāni pivati, ogahantassa otinnassa hatthinīyo kāyam upanighamsantiyo gacchanti atha kho

tassa hatthināgassa etad ahosi aham kho ākinno viharāmi
 hatthīhi hatthinīhi hatthikalabhehi hatthicchāpakehi, chinna-
 ggaṇi c' eva tināni khādāmi, obhaggobhaggaṇi ca me sākkhā-
 bhaṅgam khādanti, āvilāni ca pāṇiyāni pivāmi, ogāhantassa
 me otinnassa hatthinīyo kāyam upanighamsantiyo gacchanti
 yam nūnāham eko 'va ganasmā vūpakattho vihareyyan ti
 ||6|| atha kho so hatthināgo yūtha apakkamma yena Pārī-
 leyyakam Rakkhitavanasando Bhaddasālamūlam yena bha-
 gavā ten' upasamkamā, upasamkamitvā sondaya bhagavato
 pāṇiyam paribhojanīyam upatthāpeti appaharitaṇi ca karoti
 atha kho tassa hatthināgassa etad ahosi aham kho pubbe
 ākinno na phāsu vihāsam hatthīhi hatthinīhi hatthikalabhehi
 hatthicchāpakehi, chinna-ggaṇi c' eva tināni khādāmi, obhaggo
 bhaggaṇi ca me sakkhabhaṅgam khādāmsu, āvilāni ca pāṇiyāni
 apāyāmi, ogāhantassa ca me otinnassa hatthinīyo kāyam upa-
 nighamsantiyo agamāmsu, so 'mhi etarahi eko adutiyo
 sukham phāsu viharāmi aññātr' eva hatthīhi hatthinīhi
 hatthikalabhehi hatthicchāpehīti atha kho bhagavā attano
 ca pavivekam viditvā tassa ca hatthināgassa cetasā cetopari-
 vitakkam aññāya tāyam velāyam imam udānam udānesi

evam nagassa nāgena isādantassa hatthinō

sameti cūttam cūttena yad eko ramati vane 'ti ||7|| 4||

atha kho bhagavā Pārīleyyake yathābhīrantam viharitvā
 yena Sāvattī tena carikam pakkāmi anupubbena cāri-
 kam caramāno yena Sāvattī tad avasari tatra sudam
 bhagavā Savattīyam viharati Jetavane Anātha-
 pindikassa ārāme atha kho Kosambakā upāsakā ime
 kho ayyā Kosambakā bhikkhū bahuno amhākam anattassa
 kārakā, imehi ubbalho bhagavā pakkanto, handa mayam ayye
 Kosambake bhikkhū n' eva abhivadeyyāma na paccuttheyyā-
 ma na añjalikammam sāmīcīkammam kareyyāma na sakka-
 reyyāma na garukareyyāma na māneyyāma na pujeyyāma
 upagatānam pi pindapatam na dajjeyyāma, evam ime amhehi
 asakkariyamāna agarukariyamānā amāniyamānā apujīyamāna
 asakkārapakatā pakkamissanti vā vibbhamissanti vā bhaga-
 vantam va pasadessanti ||1|| atha kho Kosambakā upāsakā
 Kosambake bhikkhū n' eva abhivādesum na paccutthesum na

añjalikammam sāmīcīkammam akamsu na sakkarımsu ña
 gaiukarımsu na mānesum na pūjesum upagatānam pi pinda-
 patam na adamsu atha kho Kosambakā bhikkhū Kosamba-
 kehi upāsakehi asakkariyamānā asakkārapakatā evam
 ahamso handa mayam avuso Sāvattthim gantvā bhaga-
 vato santike imam adhikaranam vūpasamema 'ti atha kho
 Kosambakā bhikkhu senasanam samsāmetvā pattacīvaram
 adāya yena Sāvattthi ten' upasamkamımsu ||2||

assosi kho āyasmā Sāriputto te kira Kosambakā bhi-
 kkhu bhandanakārakā sanghe adhikaranakarakā Sā-
 vatthim agacchanti atha kho āyasma Sāriputto yena
 bhagavā ten' upasamkamı, upasamkamıtvā bhagavantam
 abhivadetva ekamantam nisīdi ekamantam nisinno kho
 āyasmā Sāriputto bhagavantam etad avoca te kira bhante
 Kosambakā bhikkhū bhandanakāraka sanghe adhika-
 ranakarakā Sāvattthim agacchanti kathāham bhante tesu
 bhikkhūsu patipajjāmıti tena hi tvam Sāriputta yathā-
 dhammo tathā tıttahıti kathāham bhante jāneyyam
 dhammam vā adhammam vā 'ti ||3||

atthārasahı kho Sāriputta vatthūhi adhammavādı jāni-
 tabbo idha Sāriputta bhikkhu adhammam dhammo 'ti
 dıpetı, dhammam adhammo 'ti dıpetı, avinayam vinayo 'ti
 d, vinayam avinayo 'ti d, abhasıtam alapıtam tathāgatena
 bhasıtam lapıtam tathāgatenā 'ti d, bhasıtam lapıtam tathā-
 gatena abhāsıtam alapıtam tathāgatenā 'ti d, anācınnam
 tathagatena ācınnam tathagatena 'ti d, ācınnam tathāga-
 tena anācınnam tathagatena 'ti d, appaññattam tathagatena
 paññattam tathagatenā 'ti d, paññattam tathāgatena appa-
 ññattam tathāgatenā 'ti d, anāpattim āpattıti d, apattim
 anapattıti d, lahukam āpattim garukā āpattıti d, garukam
 āpattim lahuka apattıti d, sāvasesam āpattim anavasesā
 āpattıti d, anavasesam āpattim sāvasesa apattıti d, dutthu-
 llam apattim adutthullā apattıti d, adutthullam āpattim
 dutthullā āpattıti dıpetı imehi kho Sāriputta atthārasahı
 vatthūhi adhammavādı jānitabbo ||4|| attharasahı ca kho
 Sāriputta vatthūhi dhammavādı jānitabbo idha Sāriputta
 bhikkhu adhammam adhammo 'ti dıpetı, dhammam dhammo
 'ti d, avinayam , vinayam , abhāsıtam alapıtam

tathāgatena , bhāsitaṃ lapitaṃ tathāgatena , anā-
cinnam tathāgatena , ācinnam tathāgatena ,
appaññātaṃ tathāgatena , paññātaṃ tathāgatena ,
āpattim , anāpattim , lahukam āpattim , garu-
kam āpattim , sāvasesam āpattim , anavasesam
āpattim , dutthullam āpattim , adutthullam āpattim
adutthulla apattitū dīpeti imehi kho Sāriputta attharasehi
vatthūhi dhammavādī jānītabbo 'ti ||5||

assosi kho āyasmā Mahamoggallāno — la — assosi kho
āyasmā Mahākassapo, assosi kho āyasma Mahakaccano,
assosi kho āyasma Mahākotṭhito, assosi kho āyasma Ma-
hākappino, assosi kho āyasma Mahācundo, assosi kho
āyasmā Anuruddho, assosi kho āyasmā Revato, assosi
kho āyasmā Upalī, assosi kho āyasmā Ānando, assosi kho
āyasmā Rāhulo te kira Kosambakā bhikkhū (=3-5
Read Rāhula instead of Sāriputta) dhammavādī jānī-
tabbo 'ti ||6||

assosi kho Mahāpajāpatī Gotamī te kira Kosambaka
bhikkhū agacchantīti atha kho Mahapajapati Gotamī
yena bhagavā ten' upasamkamī, upasamkamitva bhagavan-
tam abhivādetvā ekamantam atthasi ekamantam thitā kho
Mahāpajāpatī Gotamī bhagavantam etad avoca te kira
bhante patipajjāmīti tena hi tvam Gotamī ubhayattha
dhammam suna, ubhayattha dhammam sutva ye tattha bhi-
kkhū dhammavadino tesam dīthiñ ca khantiñ ca ruciñ ca
ādayaṇi ca rochehi, yañi ca līñi bhikkhunīsamghena bhikkhu-
samghato paccasimsitabbam sabban tam dhammavādito 'va
paccāsimsitabban ti ||7|| assosi kho Anāthapīṇḍiko ga-
hapatī te kira Kosambaka bhikkhū agacchantīti
atha kho Anāthapīṇḍiko gahapatī yena bhagava ten' upa-
samkamī, upasamkamitvā bhagavantam abhivādetva ekaman-
tam nisīdi, ekamantam nisīno kho Anāthapīṇḍiko gahapatī
bhagavantam etad avoca te kira bhante patipajja-
mīti tena hi tvam gahapatī ubhayattha danam dehi, ubha-
yattha danam datvā ubhayattha dhammam suna, ubhayattha
dhammam sutvā ye tattha bhikkhū dhammavadino tesam
dīthiñ ca khantiñ ca ruciñ ca ādayaṇi ca rochehi ||8|| assosi
kho Visakhā Migāyamātā te kira Kosambakā bhikkhū

agacchantīti atha kho Visakhā Migāramātā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnā kho Visakha Migāramātā bhagavantam etad avoca te kira bhante patipajjamī tena hi tvam Visakhe ubhayattha dānam dehi rocehīti ||9||

atha kho Kosambakā bhikkhu anupubbena yena Sāvattī tad avasarum atha kho āyasmā Sariputto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisinnā kho āyasmā Sārputto bhagavantam etad avoca te kira bhante Kosambakā bhikkhū bhandanakārika samghe adhikaranakāraka Sāvattīm anuppattā katham nu kho bhante tesu bhikkhūsu senasane patipajjitabban ti tena hi Sārputta vivittam senāsanaṃ dātābhan ti sace pana bhante vivittam na hoti katham patipajjitabban ti tena hi Sārputta vivittam katvāpi dātābham na tv evāham Sariputta kenaci pariyāyena vuddhatarassa bhikkhuno senasanaṃ patibāhitaṃbhan ti vadami yo patibaheyya, āpatti dukkatassā 'ti āmase pana bhante katham patipajjitabban ti amisaṃ kho Sariputta sabbesaṃ samakam bhajetabban ti ||10||

atha kho tassa ukkhittakassa bhikkhuno dhammañ ca vinayañ ca paccavekkhantassa etad aho si āpatti esā n' esā anāpatti, apanno 'mhi n' amhi anapanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammaṇa ukkhitto akuppena thānarahenā 'ti atha kho so ukkhittako bhikkhu yena ukkhittānuvattaka bhikkhū ten' upasamkamī, upasamkamitvā ukkhittānuvattake bhikkhū etad avoca āpatti esā āvuso n' esa anapatti thānarahena etha mam āyasmanto osārethā 'ti ||11|| atha kho te ukkhittānuvattaka bhikkhu tam ukkhittakam bhikkhum adāya yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetva ekamantam nisīdimsu ekamantam nisinnā kho te bhikkhū bhagavantam etad avocum ayam bhante ukkhittako bhikkhu evam āha āpatti esā āvuso n' esā anāpatti osārethā 'ti katham nu kho tehi bhante patipajjitabban ti āpatti esā bhikkhave n' esā anapatti, apanno eso bhikkhu n' eso bhikkhu anapanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikenā kammaṇa ukkhitto akuppena
 thānārahena yato ca kho so bhikkhave bhikkhu āpanno ca
 ukkhitto ca passatī ca tena hi bhikkhave tam bhikkhum
 osārethā 'tī ||12|| atha kho te ukkhittanuvattaka bhikkhū
 tam ukkhittakam bhikkhum osaretvā yena ukkhepaka bhik-
 kkhū ten' upasamkamimsu, upasamkamitvā ukkhepake
 bhikkhū etad avocum yasmim āvuso vatthusmim ahosi
 samghassa bhandanam kalaho viggaho vivādo samghabhedo
 samgharāḍi samghavavattathanam samghanānakaranam so eso
 bhikkhu āpanno ca ukkhitto ca passī ca osarito ca handa
 mayam āvuso tassa vatthussa vūpasamāya samghasāmaggim
 karoma 'tī atha kho te ukkhepakā bhikkhū yena bhagava
 ten' upasamkamimsu, upasamkamitvā bhagavantam abhiva-
 detva ekamantam nisīdimsu, ekamantam nisinnā kho te
 bhikkhū bhagavantam etad avocum te bhante ukkhittā-
 nuvattakā bhikkhū evam āhamsu yasmim āvuso vatthus-
 mim ahosi samghasāmaggim karomā 'tī katham nu
 kho bhante patipajjitabban tī ||13|| yato ca kho so bhik-
 khave bhikkhu āpanno ca ukkhitto ca passī ca osārito ca
 tena hi bhikkhave samgho tassa vatthussa vūpasamaya
 samghasāmaggim karotī evaṇi ca pana bhikkhave
 katabba sabbe' eva ekajjham sannipatitabbam gilānehi ca
 agilānehi ca, na kehi chando databbo sannipatitva vyattena
 bhikkhunā patibaleṇa samgho nāpetabbo sunatu me bhante
 samgho yasmim vatthusmim ahosi samghassa bhandanam
 kalaho viggaho vivādo samghabhedo samgharāḍi samgha-
 vavattathanam samghanānakaranam so eso bhikkhu āpanno
 ca ukkhitto ca passī ca osarito ca yaḍi samghassa
 pattakallam samgho tassa vatthussa vūpasamāya samgha-
 sāmaggim kareyya esā ñatti sunatu me bhante samgho
 yasmim vatthusmim osarito ca samgho tassa
 vatthussa vūpasamaya samghasamaggim karotī yassā-
 yasmato khamatī tassa vatthussa vūpasamaya samghasā-
 aggiyā karanam so tunh' assa, yassa na khamatī so
 bhaseyya katā samghena tassa vatthussa vūpasamāya
 samghasāmaggi nihatā samgharāḍi nihato samghabhedo
 khamatī samghassa, tasmā tunhī, evam etam dhārayāmiti
 tāvad eva uposatho katabbo pātimokkham uddisatthabban tī
 ||14|| 5 ||

atha kho āyasmā Upāli yena bhagavā ten' upasamkamī,
 upasamkamitva bhagavantam abhivadetva ekamantam nisīdi,
 ekamantam nisinnō kho āyasma Upāli bhagavantam etad
 avoca yasmim bhante vatthusmim hoti samghassa bhandana-
 nam samghanānākaranam, samgho tam vatthum
 avinicchinitvā amūla mūlam gantva samghasāmaggim ka-
 roti, dhammikā nu kho sā bhante samghasāmaggīti yas-
 mīm Upāli vatthusmim hoti samgho tam vatthum
 avinicchinitva amula mūlam gantvā samghasāmaggim karoti,
 adhammika sā Upāli samghasamaggīti yasmim pana bhante
 vatthusmim hoti samgho tam vatthum vinicchinitvā
 mūlā mūlam gantvā samghasamaggim karoti, dhammikā nu
 kho sā bhante samghasāmaggīti yasmim Upāli vatthusmim
 hoti samgho tam vatthum vinicchinitvā mūlā mūlam
 gantva samghasamaggim karoti, dhammikā sa Upāli samgha-
 sāmaggīti ||1||

katu nu kho bhante samghasāmaggiyo 'ti dve 'mā Upāli
 samghasāmaggiyo atth' Upāli samghasamaggī atthāpetā
 vyañjanupetā, atth' Upāli samghasāmaggī atthupetā ca vyañ-
 janupetā ca katama ca Upāli samghasāmaggi atthāpetā
 vyañjanupetā yasmim Upāli vatthusmim hoti samghassa
 bhandanam samghanānākaranam, samgho tam vatthum
 avinicchinitva amūlā mūlam gantva samghasāmaggim karoti
 ayam vuccatī Upāli samghasāmaggī atthāpetā vyañjanupetā
 katama ca Upāli samghasamaggī atthupetā ca vyañjanupetā
 ca yasmim Upāli vatthusmim hoti samghassa bhandanam
 samghanānākaranam, samgho tam vatthum vinicchi-
 nitva mūla mūlam gantva samghasamaggim karoti ayam
 vuccatī Upāli samghasāmaggī atthupetā ca vyañjanupetā ca
 imā kho Upāli dve samghasāmaggiyo ti ||2||

atha kho āyasma Upāli utthāyāsanā ekamsam uttarāsaṇ-
 gam karitva yena bhagavā ten' añjalim panametvā bhaga-
 vantam gathāya ajjhabhāsi

samghassa kiccesu ca mantanāsu ca atthesu jātesu viniccha-
 yesu ca

kathampakāro idha naro mahatthiko bhikkhu katham
 hoti idha paggahāiāho 'ti |

ananuvajjo pathamena silato avekkhitacāro susamvu-
 tndriyo,
 paccatthika na upavadanti dhammato, na hi 'ssa tam hoti
 vadeyyum yena nam |
 so tadiso silavisuddhiya thito visarado hoti visayha
 bhāsati,
 na cchambhati parisagato na vedhati, attham na hapeti
 anuyyutam bhanam, |
 tath' eva pañham parisasu pucchito na c' eva pajjhayati
 na mañku hoti
 so kalāgatam vyākāianāraham vaco rañjēti viññuparisam
 vicakkhano, |
 sagāvaro vuddhataresu bhikkhusu ācerakamhi ca sake
 visārado,
 alam pametum, paguno kathetave, paccatthikanañ ca
 5 viraddhikovido, |
 paccatthikā yena vajanti niggaham mahājano paññāpana
 ca gacchati,
 sakañ ca ādāyam ayam na ruñcati vyākaranapañham anu-
 paghatikam, |
 dūteyyakammesu alam samuggaho samghassa kiccesu ca
 āhunam yathā,
 karamvaco bhikkhuganena pesito aham karomīti na tena
 maññiati, |
 apajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
 vutthāti,
 ete vibhaṅgā ubhayassa sagatā, āpattivutthānapadassa
 kovido, |
 nissāranam gacchati yāni cācaram, nissarito hoti yathā ca
 vatthuna,
 osāranan tamvusitassa jantuno etam pi janāti vibhaṅga-
 kovido, |
 sagāvaro vuddhataresu bhikkhusu navesu theresu ca
 majjhimesu ca,
 mahājanass' atthacaro 'dha pandito, so tadiso bhikkhu
 10 idha paggahāiaho 'ti ||3||6||
 Kosambakkhandhako dasamo

tassa uddānam

Kosambiyam jīnavaro, vivād' āpattidassane,
 ukkhiṇeyya yasmim tasmim, tassa yāpatti desaye |
 anto sīmāyam, tatth' eva, pañic', ekañ c' eva, sampadā,
 Parileyyā ca, Sāvatthi, Sāriputto ca, Kolito, |
 Mahākassapa-Kaccāno, Kotthito, Kappinena ca,
 Mahacundo ca, Anuruddho, Revato, Upālīvhayo, |
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapīṇḍiko, Visākhā
 Mīgāramātā ca,
 senāsanam vivittam ca, āmisam samakam pi ca, |
 na kena chando databbo, Upalī paripucchito,
 5 anupavajjī visīlena, sāmaggī jīnasasane 'ti

MAHAVAGGAM SAMATTAM

corrected to jhayato B —pavedīti corrected to avedīti B — 6, C reads again at both places jarāmaranasokap° — 7, obhāsayam ant° ABC Comp the note of M Senart on Kacc 1 4, 5 — 2 1, samadhī utthahitvā B —vimuttisukhap° D, vimuttisukham p° ABCE — 2, huhukajātiko A, huhumkaj° BCDE Buddhaghosa so kira ditthamaṅgaliko mānavasena kodhavasena ca huhun ti karonto vicarati, tasmā huhuṅkajātiko 'ti vuccati huhukkajātiko ti pi pathanti —brahmanakāranā A, brāhmanakārana B, brahmanakarā C — 3, yatatto ACDE, yuttatto B —brahmanavādam B — 3 1, samādhī vutthahitva B —Ajapālanigrodharukkhamūla A, °nigrodhamūle B, °nigrodhamūla C —Muñjalindarukkhamūle A, Mucalindamūle B, Muñcalindamule C —vimuttisukham p° AC — 2, sattāhavattalikā ABC, sattahavaddalikā D, sattahavaddalikā E Comp Jātaka 1 p 80 —°duddinī AB, °duṭṭinī C, °duddinī DE — 3, viddham ACDE, visuddham B —pañjaliko C — 4, asmīmanassa vinayo B — 4 1, samādhī vutth° B —vimuttisukham p° AC — 2, tam desam gantukāmā addh° C —gacchata bhagavantam B — 5, onṭapattapāṇi ABC —te ca BC — 5 1, samadhī v° B — 2, alayapamuditā and alayapamuditaya A, alayasamudita and °pamuditāya B, °samuditā and °samuditāya C, alayesu sutthu mudita 'ti ālayasammuditā DE In § 8, 9, B reads °samuditā and °samuditāya, C °samuditā, °samuddita and °samuditāya, °samudditaya —duddasam A, sududdasam BC In § 8, 9, B reads duddasam, and thus reads C in § 9, but sududdasam in § 8 — 3, apissu AB, api sudam C —susambuddho AC In § 8 C reads susampuddho, § 9 susambuddho —patīsotagāmi corrected to °gāmī C, patīsotegamī ti D, patīsotagāmī ti E —dakkhanti D, dakkhanti ABCE — 4, vata bho at both places BC, vata so at both places A, comp Jātaka 1 p 81 — 6, bhummiyam nūh° C — 7, avekkhassu AE, āvekkhassu B, apekkh° CD In § 9, 10, C reads avekkh° —dhūa corrected to vīra B — 8, apīsu tam Brahme B, api sudam me Brahme C, A omits this passage — 11, °posinī all MSS —accuggamma ACE, ajjugg° B, abbhuggamma D, comp Lal Vist p 520 ed Calc, where I propose to read udakātyudgatanī — 6 3, 4, Udaḱo, Udaḱassa AC, Uddaḱo, Uddaḱassa B Comp Jātaka

1 p 66-81, the Northern Buddhists spell this name Rudraka Ramaputra — 8, Kâsinam A D, Kâsinam C, Kâsiyam B, Kâsinam or Kâsinam E — andhībūtasmi A C — ahañhi A E, ahamhi B, ahañci C, ahañhi D — amata Dundubhī D (not E) 9, yathā pi kho B — hupeyya āvuso A, hupeyya āv° B, hupeyyam av° C, hupeyya pavuso ti avuso evam pi nama bhavēyya DE — okampetva A C, okappetvā (“sīsam caletvā” DE) B D E — 10, āvaddho bahullayā ti D — paccupathapetabbo A B, paccuthātabbo C — 11, apissu A B, api sudam C — 12, samudācarittha C — The Jātaka Atthakatha (1 p 82), which quotes some words from this passage, offers the reading aham bh° tathāgato sammāsambuddho — 13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C — 13, uttarimanussadhammam C, °mmā A B — bahulliko A C, bahulikato B — uttarim manussadhamma A, uttarimanussadhammam B C — 15, uttarim manussadhamma A, uttarimanussadhamma B, uttarimanussadhammam C, the same at both places — 16, me tumhe B — abbhāsita A, abbhāvitam D, bhasita B E The comment explains the word vākya-nādan ti — asakkhi kho A, asanthiko corrected to asakkhi kho C, asakkhi ko (or as° to?) B, as° vo D — puna sussimsu A, susisum B, vacanam sussisu C Probably we ought to read puna sussūsimsu — 17, atthakil° B — 20, °nandini A B C 27, paccaññāsi A B C — 28, paccaññāsi A C — 29, idam avoca abhinandanti is omitted in B C, in C these words have been inserted afterwards — 30, ca pana bhagavata C — evam A C, etam B — 31, devanubhavan ti B C — Aññākondañño (at the first place) B The Jat Atthav (1 p 82) and the Dhammap Atth (p 119, 125) read Aññākondañña, but the Lāl Vist (p 529 ed Calc) reads Ajnātakaundinya — 32, C almost constantly reads svakhyato — tassa āyasmato Kondañassa A 35, niharabhatto iminā nīharena C, niharabhatto A, iminā harena B — B inserts niharabhatte, which is corrected to °bhatto, before tayo — 39, vedanā bhikkhave anattā C — labbhettha ca vedanāyam A — na ca labbhati vedanayam A B 41, viññanam bhikkhave anattam C — 42, kalla nu kho tam C — 43, kalam nu kho tam C — 46, evam ayam A C, evam assa B The reading ovam passam, which I prefer, occurs

in the corresponding passage of the Anattalakḥhanasutta as well as of the Cūḷarahulovāda (Berlin MS of the Suttasamgāha) Comp also 1 21 4 — 7 1, hetthā pāsadam A, h° pāsadā B, h° pasadā corrected to h° pasādam C — pi niddā okkamī A, pi pacchā niddam okkamī C, pi niddā okkamatī pariṇassāpi pacchā niddam okkamī B — 2, mudiṅgam A, mudigam C — vikesikam A, vikkesikam C, vikkhesitam B — vikkhelikam AC, vikkhelikam B — aññā vipṇalapanṭiyo C — santhāti C — idam upaddutam A — idam upassatham A — 3, abhirūhitvā B — 6, dukkhasamudayam nirodhamaggaṃ B The same reading constantly occurs in this MS — 7, catuddisā A, catudisā C, catusu disā B — 8, AB omī idha nissinno — 9, api nu bhante AC — 10, dakkhantīti B, dakkhantīti AC The former spelling generally prevails in the Ceylonese MSS, the latter one in those brought from Burmah — so ca loke C — 11, vimuccī C, vimuccatī A, vimuttam B — 14, labhā AB, sulabhā C — suladdham A, suladdham labhā B, labhisuladdham C — ajjatanāya AC, ajja svātanāya B — 8 3, tā ca loke AB, ta ca kho loke C — 9 2, ime me bhante A, ima bhante B, ime ca kho bhante C — 10 1 and 2, janapada ABC Probably we ought to read janapade, comp Bārānasiyam setthānusetthīnam, in the preceding chapter — 2, ime me bhante AC, ime bhante B — 4, sa tesam A, sāva t° C, yava t° B — 11 1, muttāham AB, muttanamham C — manussā constantly C — mā ekena maggena C — agamittha AC, agamattha D, āgamete corrected to āgamatta B — aham hi bhikkhave B — Senanigamo corrected to Senā ninigamo B, Senanigamo A, Senonigamo C — 2, bandhosi ABC — mahābandhanabandho A, Marabandhanabaddho corrected to mahab° C, Mārabandhanabandho B — muttoham B — mahābandhanamutto A, Marabandh° B, Mārabandh° corrected to mahab° C — nīhato B — bādhaṃissāmi ABC, the true reading apparently is bandhaṃissāmi — 12 3, pabbājetum upasampādetum ti A, pabbajetha upasampadetha B, and thus reads C, where it is corrected thus pabbājetu upasampādetum D pabbājetā tiadimhi — 4, gacchamīti C, gacchāmi AB — 13 1, vutthavasso C — 2, bandhosi AB, baddhosi corrected to bandhosi C — Marapāsena AB, Māia-

pasehi C —mahâbandhanabandho A, Mârabandhanabandho BC —muttaham AC, muttohi B —Mârapâsena AB, Mârapâsehi C —Mârabandhanamutto C — **14** 1, tasmim yeva vanasande A, tasmim van° B, tasmī ca van° C —ekassa pana pajâpati B —nahoti AB, nahosi C —ânitâ hoti B — 2, paricârimhâ AB —nâhoti B — 3, tam karanam kim B —ye mayam instead of yam mayam all three MSS — 5, sâ va AC, yâ ca B — **15** 1, B omits tesu — 2, jatilasseva assamo C —agarum and garum almost constantly C —apī cand° C —vihedhesitū constantly AC —apī ca cand° C (at the second place) —cand°, corrected to apī cand° C (at the third place) — 3, pariyâdeyyan tī AB, pariyadiyeyyan tī C DE pariyâteyyan [pariyâdiyeyyan E] tī abhibhaveyya vâ vinaseyya vâ — 4, abhisamkhâritva AC, °kharitvâ B It ought to be corrected abhisamkharetvâ, comp 1 7 8 —nâge AB, nâgo corrected to nâge C In § 6 all three MSS read nâge The agreement of the two passages makes a correction like nâgena na vihethiyatī (vihethiyissatī), highly improbable I suppose, that nâge is a Mâgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition — 5, pariyaditvâ B — 6, vihâremu C —aggisâlâyan tī A —phasukamo va A, ph° ca BC —vibodhesitū AC —nam AC, tam B —disvana C —sumanaso C, sumanaso A, suppasannamanaso B —agyagâre B —vihedhiyatitī C — 7, hata A, hatâ ca C, yava B —C inserts kâlâ after lohītika —kaye A, kayena B, rupakâye C — **16** 1, upasamkamī AB, upasamgamī C instead of upasamkamimsu —pī nâma mahanto B — 2, upasamkamī AC —pī nâma mahanta B — **17** 1, vannânīpabbhāhi B — 2, vannânīpabbhāhi B — **18** 1, vannâtīpabbhāhi B — 2, vannâtīpabbhāhi B — **19** 4, akâsītī AB, akâsītī C — **20** 1, mahatī all three MSS, instead of mahatim (the same in § 2, 4 and 5) — 2, A inserts pamsukulam before âlambitvâ, in B this word is included in brackets, in C it is omitted —adhivattâ AB, adhivathâ C (the same in § 5) —C inserts pamsukulam before âlambitva —parivissajjeyyan tī C —parivissajjatu tī B — 4, upanikkhittā A — 5, A inserts pamsukulam before âlambitvâ —âharahattho AC, arahanto B — 6, tvam gaccha B — 9, idam kho pana

Kassapa B — 11, sugandhikam A, gandhasampannan ti B, gandhasampannam rasasampannam C — BC omit sace ākañkhasi tvam yeva tam ganha ti — yeva tam A (at both places), comp § 9 — 12, aggim A, aggī BC — sakim deva all three MSS (the same § 13, § 14 C reads sakid eva) — 13, aggim B, aggī AC — aggim A, aggī BC — ujjalitum all three MSS — aggim A, aggī BC — ujjalitum B — aggim ti AB, aggī ti C — ujjalimsu all three MSS, instead of ujjalīyimsu? — aggī BC, aggim A — ujjahiyissati A, ujjahiyati B, ujjalissati C — 14, aggim AB, aggī C — aggim A, aggī BC — aggim A, aggī BC — vijjhapeyyantu B (at both places) — aggim ti AB, aggī ti C — aggim A, aggī BC — vijjhayissati AB, vijjāyissati C — 15, Nerañjaraya A, °yam BC — B omits umm° pi — ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B — abhinimmi A, abhimmimī C, abhinīyatā corrected to abhinimmi B — visippesu C — yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatani abhinimmitā ti C — mahāmand° AC, tâva bahu mahāmand° B — 16, vassī AB, pavassī C — vulho AC, vuyho B — idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C — ayam ahamasmim A, ayam ahasmī C, aham āham asmim B — pavahissati A, passahissati B, ppavāhissati C — na tv eva kho tvam A — 18, cīrapatikā A, cīrapatikā C, cīrapatikā B DE cīrapatikā ti cīrapatthaya — 20, vuyhamane AC, °no B — saddhi A, BC omit this word — 22, vuyhamane all three MSS — C omits saddhim — 24, aggī C, AB omit the word — **21** 1, tena carikam p° C, tena pakkāmi AB — cakkhum ādittam bhikkhave sabbam adittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh° — 4, passam AC, mayam B — vimuttasmim vimuttamhīti A, vimuttasmim pi vimuttam itī B, vimuttasmī vi vimuttamhī ti C Comp 1 6 46 — **22** 4, aggim AB, aggī C — kīssako AC, kīssako BD — kāmītiyo AC, kāmīthīyo BDE — yaññā all MSS, yaññam Jātaka 1 p 83 — cativadanti A, cābhiv° B, cati (ti is crossed) piv° C — yaññā ABC — DE ete rūpādike kāme itthīyo ca yaññā abhivadanti — 5, ettheva A, etta ca B, ettha ca C — A omits avoca — rasesu ca B — ko carahi AC,

kho c° B Buddhaghosa atha ko (kho D) carahītu atha kva carahī —anupadhikam ABC, anupadhīnam D —anaññatābhavi (°bhāvī C) ABC DE jatijaramaranānam abhāvena anaññatābhāvīm (°bhavi corrected to °bhāvīm E) — 8, ekam nahutam B — 11, dakkhantī A, dakkhintī B, dakkhantitī C — 13, gīyamāno A, gāy° B, bhāsamāno C — siṅgīnikkhasuvanno ABC constantly, DE siṅgīnikkhasuvanno ti siṅgīsuvaṇṇanikkhena samānavanno The Jāt Atthakathā (i p 84) reads °savanno —After the third stanza B inserts a fourth one santo santehi (sic) purānajatīlehi pavisi bhagavā —dasavāso ABCE, dasavaso D and the Jāt Atthakathā —dasabhi ACE, dasahi BD and the Jāt Atth It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature —°parivārako AC, °parivaro B and the Jāt Atth — 14, sabbadhi AC, sabbadhī BD and the Jāt Atth In E the reading is illegible —suddho AC, buddho B and the Jāt Atth — 16, avidūre ABC (the same § 17), instead of atidūre? —appakīnnam BCD, abbokīnnam A, appākīnnam E —appanighosam AC (the same § 17) —vījanavadan ti pi patho vījanapātan ti pi pātho DE — 17, abbokīnnam A, appokīnnam C, appakīnnam B — **23** 1, so itarassa aīopetu ti C, so ārocetu ti ABD — 2, arahattamaggasamāpannā vā A, °maggam va sammapannā C, °maggapatipanno vā B — 5, paccavyattā A, paccabyāthā B, paccabyata C, paccabyatha E, paccavyatha corrected to °vyāthā D The comment says pati āva pubba idhatu, tthavibhatti patividdhattha tumhe, pattam tam tumhehiti attho —paramasokam C —abbhūtītām A, abantītām B, apbhutītām C, abbhutītām and abbhātītām D, abbhātītām E — 6, kacce no AB, kiñci nu C —adhigatomhiti C —adhigatositī C — 7, arahattamaggasamāpannā vā A, °maggam vā samapannā BC —10, paccavyatta A, °byatā C, °byāthā B —paramasokam C —abbhūtītām A, abbhātītām BC — **24** 1, apalokama ABC, instead of apalokayama or °kema — 3, unhalohitam B —dve sahāya B —Kolito ca Up° B —Veluvane B —atha nesam B —Kolito ca Up° B — 6, atha kho te tumhe im° g° paticodetha C — 7, nīyamānanam C, neyam° B

— **25** 1, anācariyamānā B (instead of anovad°) — 6, dupposatāya A B, duppositāya C — asantutthitaya A, asantutthatāya B, asantutthiyā C — samganikāya A C, asallekhatāya B — suposatāya A, supposatā B, supositāya C — appicchassa B C, appicchataya A — 10, Instead of samharitabbam, samharantena, etc, the MSS (also those of the comment) frequently read samgharitabbam, etc — ussadetvā D (not E) — 15, I am not sure about the spelling and the derivation of kavātapittam, the MSS read °pittam and °pitham D kavātapithan ti kavātañ ca pīthasamghatañ ca E kavātapittan ti k° ca pitasamghatañ ca The last word is spelt pitthas° in Minayeff's edition of the Pāṭimokkha, and Abhidhān 219 — 15, apassenaph° A, aphassenaph° B C — B omits nīharitvā (after sallakkhetvā) — gerukap° C, gerūkap° A, garum p° B — colakam B (at both places) — parippositvā C, paripposetvā B, paribbositvā A — 16, apassenaph° A C, aphassenaph° B — 20, Buddhaghosa appears to have read vupakasetabbo vūpakāsapetabbo — Instead of vāssa B C often read tassa — 21, nissayam B The Burmese MSS ordinarily read niyasam or niyassam — 23, dhoviyethāti A, dhoveyyati B, dhoviyathāti C — kariyethāti A C, kariyeyyā ti B — The MSS have rajanam as well as rajanā, the former is the correct reading — paciyethāti A C, phatīyeyyā ti B — rajeyeyyā ti B — rajentena B — 24, chedātabbā A B, na chodetabbā C (1 32 3, chedātabbā all three MSS) — upatthapetabbo A, upatthapetabbo B, upatthātabbo C — **26** 1, uppajjeyyāthā ti B, upajjhīyethā ti, upajjiyethā ti A, upajjiyethā ti C — 11, The MSS have rajanam as well as rajana, see ch 25 23 — rajitabbam A, rajet° B C — rajantena A C E, rajent° B — rajetabbam A B, rajit° C — upatthāpetabbo all three MSS instead of upatthātabbo — **27** 2, mā yittha B — upatthāpetabbo B — 3, anujānāmi bh° panamītena khamāpetun ti B — **28** 1, kiso hoti A, k° ahosi B C — °sandhatagatto A constantly — ko nu kho bhikkhave C, ko bh° A, ko nu kho B — imam kho bhante B — 3, saranāgamanehi B C, °nagamanehi A E — tāham C, tam A, ham corrected to naham B — upasampadam dātum B C, upasampādetum A — **29** 1, upasampannassa samanantarā D (not E) — evamrūpam C —

âyasmante AC, âyasmato B —upasampaditthâtī AC, upasampadatthâtī B — 30 2, khīyattha AC, nikkhīyittha B — no ce me A, no me ce C, no ce B — 4, tattha te tayā yāv° B at the first, second, and fourth place —nimantanabhattam C — 31 1, patikacceva AC patigacceva B (at both places) — abhirameyyam svāham A, °yyā vāham B, °yya C —jeguच्चा-mi nissayā patikulyā tī B — 2, B omits tivaggena pi — 4, kacci tvam app° A, kacci (kicci C) ttha app° BC —app° ca mayam C — 5, tattha ayam pana C—hotitī BC, ahoṣitī A —tvam kho mogh° C —añam ovaḍitum añamm an° C — 6, pañavanto AC constantly —upasamkamī B — 32 1, pakkamantesu B —anacariyā A —2, vassamī B constantly — 3, upathātabbo C, upathāpetabbo AB Comp 1 25 24 — 33 1, uppajjyethā tī A, uppajjeyyāthā tī B, uppajjyethā tī C —upatthāpetabbo all three MSS instead of upatthātabbo — 35 1, nissayam denti BC, n° dessantī A, instead of n° dassantī ? —The end of this chapter is again specified by the MSS as the end of the 6th Bhanavāra, the same having been the case with regard to chapter 33 The subscription “ācariyavattam,” which belongs to ch 32, is also repeated here — 36 1, cha yimhā A, cha yimā C, cha hīma B —samodhānagato B — 4, 5, param asekhena °kkhandhena B constantly — 12, ādibrahmacariyakāya AC, ādibrahmacāriyakāya B, ādibrahmacariyikāyaya tī D, ādibrahmacarikāyā tī E —Buddhagh explains vivecetum, without mentioning vivecāpetum — 13, ādibrahmacariyamkāyam A, °cariyikāya B, °cariyamkaya C — 14, vitthārena na C, na vitthārena A, vittharena B —na suvibhattānī na sup° na suvin° C, na is omitted at the three places in AB, DE ubhayānī kho pan’ assa pāt° vitth° sv° hontitī na suvibhattānītī na na sup° tī suvinicchitānī —supavattinī CE, supavattinī AB, supavattī[tī] D —suttaso AE, suttato BCD The reading of BCD, which I have preferred, is sustained by the reading of all three MSS in 1 53 8, 13 — 15, supavattinī C, supavattitānī B, A omits this word —suttaso A, suttato BC — 37 3, param asekhena °kkhandhena B constantly — 4, Both readings, asekhena °kkhandhena and asekhē °kkhandhe, occur in B at various places — 11, ādibrahmacariyakāya A,

°cāriyikāya B, °cariyikāya C —vivecetum the MSS (the same § 12), according to 1 36 12, 13, we should expect vivecetum vivecāpetum — 12, adibrahmacariyakaya A, °cari-kāya B, °cariyikāya C — 13, na ubhayāni pat° vitthārena AC, ubhayāni pāt° vitth° B —na suvibh° na sup° na suv° C, suvibh° sup° suv° AB Comp 1 36 14 —suppavattini A, suppavattāni B, supavattini C —suttaso A, suddato BC — 14, suppavattini AC, suppavattāni B —suttaso A, suddato AC In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam solasa-vāram” — 38 1, so āgato na upasampādetabbo AB, so puna pacchāgamitva bhikkhu upasampadam yācanto so āgato na upas° C —yo so bhikkhave AB, yo bh° aññ° pi C — 3, tena bhikkhave B, tena kho bh° AC —A omits itthannāmo — 5, gāmam pindāya pavīsati D (not E) —vesiyag° BCDE, vesiyāg° A —vidhavāg° AC, vidhavag° B — 6, kikkariyāni C — 7, idam vuccati bhikkhave B —samghātanikam AB, samghātanīyamgam C, samghātanīyam, in the explanation samghātanikam D, samghātanīyam, in the explanation samghātanikam E —evam an° kho ACE, BD omit kho — 8, vesiyāg° AB, vesig° C —vidhavāg° ABC — 9, kikkariyāni C — 10, samghātanīyam A, samghataniya C, °nikam B —evam ār° kho ADE, evam ār° hi B, evam ar° C — 11, upajjhāyassa mūl° B (not DE) —āveniyam AE, āveniyam D, bhāveniyam C, āvenikam B — 39 1, khoyyo A, veyyo B, khayyā C —upatthāpetabbo (at both places) B —khoyyo A, veyyo B, khayyo C — 4, aññ° pi puriso C —khoyyo A, veyyo B, khayyo C —khoyyo A khayyo C, B omits the entire passage from sabbam sāp° to nāham s° tik° ti — 5, somhi AB, soham C —bhadanta C, bhaddantā A, bhikkhu B —ayyā AC, ayyo B —pabbājeyyan ti all three MSS — 40 1, uccinathāti ADE, uccinathā ti B, uccinnathati C — 2, yuddhātīn° C —pāpañ ca kammam karoma B —dhammavādino B —B omits samac° brahmac° —sammacārino A, samac° C —saccav° brahmacarino sīl° B — 3, kin ti nu kho B —B omits sāmī —rājabhate pabbājeyyantiti B —vohārake B —chetabbam AC, chedetabbam B, cheditabban ti E —anusāsakassa B — 4, appamattake pi B, I ought to

have preferred this reading Comp VI 23 13 — **41** 1, dhajabandham ABC — dhajabandho ABCE, dhajabaddho D — **42** 1, corikammam katvâ C — bandho all three MSS — so tam kâram C — 2, hanemâti B — abhayûvarâ AD, abhayavarâ BC — **43** 1, corikammam katva C — **46** 1, dhaniyâ passitvâ AC, dhatiyâ tam passitvâ B dhaniyâ is a misspelling, it should be dhanikâ — **47** 1, ayyikâ AC, samikâ B — ayam so AC yo B (omitting aham) — nesamâti B — **49** 2, Instead of urassa (gen) we should read, perhaps, ur'assa = uro assa, though I do not think it probable, that in this case the o would have been elided — 3, etha AC, evam B — mayam ayyâ A — sabbe cime C — 4, yâva vibhâyatî B — C omits bhikkhu before bhikkhûhi — uhanantî AC — 5, dâra-kasaddo tî A, darakassa saddo tî BC — 6, visativ° ca kho B — yo upas° âpatî dukkatassâ tî B — **51** 1, uttecetun tî A, upatthapetun tî B, uddoyetun tî C — kakuttepakam AE, °utthepakam B, °uddevakam C, kakudepatan tî corrected to kakuttepakam tî D The comment explains this word as follows yo vâmahatthena latthî (sic D, yatthî E) gahetvâ nisinnô sakkotî agatagate kâke utthâpetva puato nikkhittam bhattam bhujjîtum ayam k° nâma — **53** 1, âhundarikâ AC, âhunnâkirakâ or ahuntâkirakâ B — B omits na (before ime-sam) — 2, apâpuranam A, avap° B, apâv° C — patisunitvâ A, patissutvâ B, patisutvâ C — apâpuranam A, avapûr° B, âpâpur° C — 3, ittaro B, ittharo AC — lahucittakatâ no A, °cittâkatâ kho no C, °ttam vatâ no B — **54** 1, gacchassu AC, âgacchassu B — 3, oharetvâ B — acchâdapetva A, °detvâ BC — 4, anavajjam tad eva yacâmitî C — bhavati A, bhagavati C, bhagavâtî B — **55** 1, bhagavata sikkhâpadam paññattam B, bhagavatâ paññattam AC — **56** 1, kattha ca A, kattha ci B, kathañ (corr to katthañ) ca C — jâtaruparajatapatigg° veramanitî B — **57** 1, bhikkhu akkosati A, bhikkhunam akk° B, bhikkhûnam akk° C — 3, mukhadvârikam, mukhadvâriko AC, mukhadvârakam, °dvâragatam, °dvârako B — B omits etha bhante (before bhattam) — bhadantâ BC, bhaddanta A — **58** 1, upajjhâyena anâp° B — gavesantâ A — upajjhâyam anâpuccha DE, upajjhâyena an° B — **59** 1, apalâlentî, apalaletabbâ, apalaleyya AC, apalal° B — añña-

parisā C — **61** 1, moligalle BDE, moligalle A, mukalle C
 The comment explains the word by thūlasarīre — 2, imesam na
 p° A, imesam p° B, imesam pana pandakā (the last word is
 corrected to apandakā) C —te pandake C —sabbe abr° B —
 tesam hatthibhandānam A — **62** 1, porānak° C constantly —
 aham nu kho B —phātum k° A, batik° C, phātik° DE,
 phāvaro vā kātum B —ime hi kho B —nāsetabbo ti titthiyap°
 AB — **63** 1, attiyati ABCE, atthiyati D — 2, okkamesi A,
 okkami B, okkamati C — 3, upadhāvitvā AC, upatthahitvā
 B —pabujjitvā A, patib° C patipucchitvā B — 4, gacchatha
 tvam C —atth° pi p° C —upavassa AC, upavasatha B —pa-
 vattiyamāno B —katvā A, kamitvā B, karitva C — 5, methu
 nadhammam A —okkamati all three MSS — **66** 2, sacā ca
 A, sace BC (67 saca ca AB, sajje corrected to sace C)
 Buddhaghosa yam pana pāliyam sacāca (sacāva D) mayan
 ti vuttam, tassa sace mayan ti ayam eva attho sace 'ti hi
 vattabbe ettha sacāca (sacāva D) iti ayam nīpato vutto
 sace ca (sace va D) icc eva vā patho tattha sace 'ti
 sambhavanatthe nīpato, ca (va D) iti pādapūranamatte
 sace 'jja mayan (sammajja mayan D) ti pi patho
 tattha (tassa E) sace ajja mayan ti attho —gayheyyāma A,
 ganheyyama C, ganheyyātha B (67 ganheyyāma ABC)
 arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu
 C, arahanto ete bhikkhave B — **67** 1, nāsetabbo ti samgh°
 A —nas° ti lohīsupp° AC — **68** This chapter is omitted in
 B — **70** 2, acīvaram C —naggo p° carati A — 3, naggo h°
 p° carati A — 4, carati A — 5, naggo p° carati A — 6, naggo
 h° p° carati A — **71** 1, galaganthum A, galāgandikam C,
 galagamdikam B, galaganditi DE —sīpari C, sīpari A, sīpa-
 dam B sīpadāti D, sīpariti E —parisadusanam A, °dusakam
 BC °dūsano 'ti DE — **72** 1, pāpakā bhikkhu C —2,
 lajjum vā alajjum vā ti A, lajji vā alajji va ti C, lajjī vā alajjī
 vā ti B — **73** 1, ārocesi A, °sum C, °sum corrected to °sī B —
 vattun ti A, vattabban ti BC (the same § 2, 3) — 3, A omits
 bhikkhu —BC omit yaciyamānena BUDDHAGHOSA mentions
 this word — 4, araññakena all three MSS —sallakkhantena
 AC, °kkhentena corrected to °kkhantena B —anissitena
 vasitum B —A inserts tadā before tassa — **74** 1, et seq The

MSS generally read *anusā vessati*, *anusā vetum*, etc., instead of *anussā vessati*, etc. — **75** 1, *gabbh° upas° ahoṣi* AB, — *gabbh° upasampanno upasampanno nu kho* A — *mhi no upas°* B — **76** 1, *tassa antar°* AC, *terasa ant°* B — 2, *vitthāyanti* is explained in the *Atthakatha* thus *vitthaddhagattā honti* — 5, *attana vā att°* (at the first place) AB, *attanā vā att°* C, which perhaps is right — 6, *kathañ ca pana parena paro* A — 7, *sunāsi* AC, *sunāsi* B — 9, *sunāsi* ABC — **77** 1, *nissayā ācikkhitabbāni* (corrected to °bbatū) B, *n° acikkhitabbā* AC After these words AC insert *cattāri ca akaraṇīyāni ācikkhitabbānīti* — **78** 1, *ekako vā āgacchanto* A — *agamasi* AB, *āgamasi* C — 3, *nāma puriso pandupalāso* B — *haritattāya* ACDE, *haritattāya* B — 4, *puṭhūsīlā* all MSS **BUDDHAGHOSA** *puṭhūsīlā ti mahāsīla* — 5, *mattakacchinno* AC — **79** 1, *passissamīti* (at both places) A — 2, *passasi* A, *passese* C, *patikarohīti* B — *passati* AC, *patikaroti* B (at both places) — B omits *puna* — 4, *patinissajjehi* A, *patinissajjessasi* C, *na patinissajjissasi* B I believe that we should read *patinissajjāhi*

TABLE OF CONTENTS OF THE FIRST BOOK — 1, *māhantesu* B — *niggahānam ca pāpicche* A, *niggahānam ca pāpiccho* BC We ought to correct *niggahe ca pāpicchānam*, or *pāpicchānam ca niggahe* — 5, *pamutthamīcca suttante* B — 6, *saṃgahanā h°* A, *saṃghāhanā h°* C, *saṃganāṅgetu* B *saṃgahanahetu?* — 7, *vatthum* A — *āpattim* A — *dukkaram asamsetum* B — *nam* B — 9, *Bhaddiyo Vappo* B — 10, *vatthu* B — *Mārehi?* (instead of *Māro pi*) — 11, *pāripupphañ ca āhari* AC — 13, *panamanā* A, *panāmetum* C, *panamana* B — 16, Instead of *eko* I think we ought to read *bhato* — 18, *vatthumhi* A, *vatthusmim* B, *vatthusmi* C *vatthum?* — *apalalena* B, *apalālana* AC — 23, *andhamugabadh°* A, *jarāndhamughabadh°* B, *ejjandhamugapadh°* C After this word A inserts *ca* — 25, *vivadenti* AC, *vivādentī* B — *ekupajjhāyena* A, *ekupajjhena* C, *ekujjhāyena* B — 27, *saṃgho* AC, *saṃghe* B

II

2 1, *mūgasūkaia* A, *mūgasuk°* C, *mīgasuk°* B **BUDDHAGHOSA** reads *mūgasūkarā* — **3** 1, *tāni nesam* A, *tāni hesam*

B, *tāni* *sesam* corrected to *t° nesam* C —so *nesam* AC, so *tesam* B — 2, *tāni* *nesam* AC, *tesam* (*tāni* is omitted) B — so *ca* *nesam* A — 3, BC omit the words *ajj' uposatho pannaraso* Comp Minayeff's edition of the *Pātimokkhasutta*, p 2, line 16 —*evam eva* AC, *evam evam* B —*phāsu hoti* (omitting *ti*) B — 4, After *°adhivacanam etam* B inserts *tena vucca* —*vivarissamī* A, *viparissamī* C, *viharissāmī* B — B omits *manasikatva* —*sabbam cetasa* A, *s° cetaso* BC — *samannāharāma* A, *samanārāma* C, *samantā harāmī* B —*avisāhatacittā* AC, *avissahatthacittā* B —*nissāmetha* A, *nissamedha* C, *tisamema* B — 5, BUDDHAGHOSA reads *anajjhāpanno vā hoti āp° va vutthito* —*byahātābbam* A, *bbyāhātābbam* B, *byahāritābbam* C — 6, *byākareyya* BC, *byākato bhaveyya* A —*evam evam* B —*jānitābbam pucchatīti* A, *janitābbā mam pucchatīti* C, *jānitābbam esa mam puccheyya* B —*evarūpāya nāma parisāya* A —*pi* instead of *vuccati* B — B omits *saṃjānamāno* — 7, *saṃādhinam vimokkhānam* C — *vivekānam* B — 5 2, *yāvatakā ek° A* —*ettāvatā sam° hoti yāvata* B — 6 1, *yāvata ekāvāso hoti* (omitting *ti*) B — 2, *sammata sā simā* B — 7 1, *tiyojanikap° B* BUDDHAGHOSA agrees with the reading of AC — 2, *nadīpāram s° C*, *°pāras° AB* BUDDHAGHOSA *nadīpāran ti* —*nadīparā s° C*, *°paras° A*, *°pāram s° B* —*evarūpam nadīpāras° ABC* — 8 2, Instead of *saṃgho saṃgho* the MSS as a rule have the word but once — 9 1, *tadahuposathe ca* B —*mayañ camhā as° A*, *mayañ camha as° C*, B omits *mayañ ca* —*nisinna* C Probably it should be *nisinno* —*uposathamukham* A constantly — 10 1, B omits *tāva* —*vikāle* A, *vikālo* B, *vikālo* corrected to *vikāle* C — 11 1, *karissatu* (at the first and second place) B —*kareyyatu* (at the third and fourth place) B — 12 1, *nadim taranto* A, *nadī t° BC* (at both places) BUDDHAGHOSA *nadim* (*nadī* E) *taranto 'ti Sappiniyam nāma nadim atikkamanto* —BUDDHAGHOSA *manam vulho* (*múlho* D) *ahosīti isakam appattavulhabhavo* (*°múlhabhāvo* D) *ahosi, vegena agacchantam udakam amanasikaronto* *thero manam vulho* (*manamúlho*, which appears to be corrected to *manavúlho*, D) *ahosi, na pana vulho* (*vúlho*, corrected to *múlho*, D) —(At the second place) *manam vulho* A, *manavulo*

C, manamhi vulho B — 3, avippavasasammuti AB — avippa-
vāsasammuti (at the second place) AC — 5, pathamam sīmā
(sīmā B) samm° BC — **13** 2, āpatti dukkatassati ABC — **15**
3, savarabhayakam A, savarabhayam C, corabhayam corrected
to corabhayam B BUDDHAGHOSA samvarabhayan (samva-
rabhayānakhan D) ti atavimanussabhayam — 7, kathañ ca
pana bhikkhave attanā vā C — 8, A omits puggalam tulayitvā
— 9, sammannitabbam ABC instead of sammannitabbo (comp
§ 6) — **16** 1, vatthukamo BC, vatthumkāmo A I entertain
no doubt, that the correct reading is vattukāmo — 3, kā-
rāpessantitā A, karāpentitā BC — 5, ditthi āvikātun A,
ditthim pi āv° BD, dittha pi āv° C, ditthi pi āv° E — 9,
therādhikam ABDE, therādīkam C BUDDHAGHOSA ex-
plains the word by therādhīnam and mentions a reading
therādheyyam — **17** 3, The MSS constantly read vattati,
not vattati — dutiyam theram, tatiyam theram B — **18** 1,
katumi ACE, katami D, katham B — 3, kimvatika AC,
kittukā B — 4, nasamaggena C — gahetun A, gah° corrected
to gāh° B, gah° C — **19** 1, pindāya caranti A, p° gacchanti B,
p° caranti gacchanti C — aroce tabboti ABC, instead of āroce-
tabban ti? — na ssarati A, na ssari BC — AB omit anujā-
nāmi bhikkhave bhattakāle attham ārocesum — **20** 4, pa-
dīpetabbo ABC, instead of padīpetabbam? — B omits § 5, 6
— 6, na upatthāpetabbo A, na upatthāpetabbam C — **21** 1, te
hi bhikkhave AC, te imehi bhikkhave B — te ce AB, tejakho
C — gaccheyyum C, gaccheyyum ce A, gaccheyyum ceva B
— **22** 1, sannipatatha A, sannipatītha C, sannipatittha B —
databbo ABC, it ought to be read dātabbā — 2, kālakiriyā
B — 4, sutto ACE, sute B, sutte D — **23** 1, sannipatatha
A, sannipatītha BC — 2, kālakiriyā B — 3, santi AC, santa B
— **24** 1, muñcatha BC, muñcetha A — **25** 1, sannipatatha
A, °patī corrected to °patita B, °patītha C — **26** 5, tikkannam
A, tinnannam C, tinnam B — 8, tinnam AB, tinnannam C
— ekako AC, eko B — 9 and 10, adhitthātabbo ABC instead
of adhitthātabbam — **27** 4, sāmanto A, samantā BCDE
— 10, 13, kim nāma (or kinnāma) so āpattim all MSS
Correct kam nāma so āpattim — 13, 15, ten' upasamkamī
ABC ten' upasamkamati° — **28** 1, ath' aññe āv° bh°

anāgatā AB, atth' aññe, etc, C The same readings almost constantly return throughout the subsequent chapters — 7, (at the end of the chapter) parisuddhiuposatho kâtabbo (instead of pârisuddhi ârocetabbā) A — 32 (subscription) pañcavīsatika n° the MSS instead of pañcasattatikam n° (comp iv 11) — 34 8, pādānam dhotam udakanissekam A, hadānam ha anadhotam udakanisesam C, pādadhovanantena udakanissekam B BUDDHAGHOSA pādānam dotānam (dhotam E) udakanisekan (°nissekam E) tī pādānam dhotānam udakanissekam bahuvacanassa ekavacanam veditabbam padhānam (padānam E) dhotānam udakanissekam (corrected to dhotam ud°, D, dhotaudakanissekam E) tī vā pātho, padānam dhovanaudakanisekan (°nissekam E) tī attho — 9, āgacchantanam padasaddam B, āgantukanam p° AC

TABLE OF CONTENTS OF THE SECOND BOOK — vatthu chaasīti A, v° ca asīti B, v° asīti C — 6, catupañcassara A, °pañcavarā B, °pañcaparā C — saññicca cepi vāyame AC, samcīsapī ca vāyave B saññicca cāpī vāyame? — 12, agantuke C — 13, parivasānuposatho A, parivāssānuposatho B, parivassonuposatho C

III

1 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A — 2, 3, samkâpayissanti A, samkâyissanti B, samkâyissanti and samkâpayissanti C BUDDHAGHOSA samkâpayissantīti (samkhâpayissantīti D) appossukkā nibaddhavāsam vasissanti — 3 1, samkâyissanti B — 4 2, saññicca patikkamanti A, saññicca āvāsam atikkamanti BC — 3, upakaddhitukāmo B, ukkaddhitukāmo A, upakkaddhitukamo C — paneyyā B, paneyyā C, panayyā A — 5 2, gamissanti BC, āgamissanti A — 3, aham dayako C, aham hi dāyako A, ayam dāyako B — etasmim nid° etasmim pakarane dh° B — 4, sannivatto C, °vatto A, °vattā corrected to °vattho B BUDDHAGHOSA sattāhasannivaddho (sattāham sannivatto E) kâtabbo 'tī — 7, After ekam bhikkhum uddissa BC add bhikkhunīsamgham uddissa — In the subsequent enumeration of edifices B omits jantagharam k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h° — 8, BC omit bhikkhunī° uddissa — After kappiyakutī k° h° AB insert vaccakutī k° h° (the same in § 13) BUDDHAGHOSA bhikkhunīsamgham uddissa 'tī ito patthāya vaccakutī jantāgharam jantāgharasāla 'tī imāni tīni parihīnāni — After udapānasālā k° h° A adds jantāgharam k° h°, jantāgharasāla k° h° — 9, BC omit guha k° h° — BUDDHAGHOSA purayam (pure ayam D) suttanto na palujjatīti (pal° D) yava ayam suttanto na palujjati na vinassati — 13, After udapānasālā AB add jantāgharam k° h°, jantāgharasāla k° h° — 23 and 26, upasampannam ussukkam k° AB — 7 8, bhikkhussa bhatiko B, bhikkhugatikko AC BUDDHAGHOSA bhikkhugatikko ti ekasmim vihāre bhikkhuhi saddhim vasanakapuriso — 8 1, undriyati A, udamyati B, udriyati C BUDDHAGHOSA uddiyatīti (udariyatīti E) palujjati — āharāpeyyum A, āharāpesum B, avahāreyyum C BUDDHAGHOSA avahapeyyum (°yyam E) ti aharāpeyyum I believe that we ought to read avahareyyum The Bhikkhus are supposed to fetch the wood themselves, not to send for it — dajjeyyāham AC, dajjāham B BUDDHAGHOSA (D) dajjāhan ti dajje aham (E omits this passage) — 9 2, āvisanti A, āvissanti BC — ojam pi haranti pi (sic) BC, hananti pi A — 4, pindena C, pindakena AB — 10 1, vutthāti B — 11 3, gāvam A, gāvum C, gāmam B — 6, Here and in the following paragraphs the MSS sometimes read asukasmim instead of amukasmim — 12 1, tena gantun ti BC, tena upagantun ti A — 4, °vitapiyā B (only at the first place) — 5, nimpikosam A, nimbak° B, nimpok° C — 13 1, Sāvatthiya AC, °yam B — abhirameyyām (corrected to °yyam) aham A, °yyam paham B, °yyāmāham C — kim kalam A — 14 1 and 4, bahum A

TABLE OF CONTENTS OF THE THIRD BOOK — 2, bhikkhugatikko A, °bhatiko C, °bhātiko B — 5, bhedaatth° A, bhedaatth° BC — susirena A — vitapāya AC, vitabbāya B — 6, ajjhokāse ca yā vāsā A — 7, yathāñāyena AC, yathānāyena B — 8, dvivbhātīhā ca punā B, dvihātīhā ca puna A, dvihātīhā ca puna ca C — 9, na jayya A, na eyya C, na seyya B — vatthudvārena accharika A, vatthuddane antari ka BC

IV

1 4, sac' assa hoti avisayham BC, sac' assa av° A (§ 11 assa hoti C, assa AB) — 8, bhagavantānam dassanaya B — 11, B omits bhikkhū — 12, aphasum, phāsum AC, aphāsukam, phāsukam B — samattasamvasam A, sapattas° C, pamattas° B — 13, samādiyitabbam A, samādītabbam C, samaharītabbam B — 2 1, The MSS read sometimes pavarayamānesu, sometimes °riyamānesu — 2, pucchito ABC instead of mucchito tadamantarā A, tadanantarā C, tadantarā B — 6 2, 3, samanto ABC instead of sāmantā (see II 27 4) — Subscription at the end of ch 11 pañcasattatitukam nitthitam A, pañcavīsatikam n° C B omits this subscription — 14 4, pārīvāsikapavāranādānena ABC instead of pārīvāsikassa pav° (comp II 36 4) — 16 3, pavāritānam pavāranam thapenti BC — 6, et seqq A constantly omits the words mā viggaham — 13, ditthena vā pav° thapesi AB — 13, et seqq C constantly omits the words kinti te dittham — 16, aham pi na janāmi A, aham na j° BC — 17, samghādisesam ropetvā (ropeta B) BC, yathādhammam kārāpetvā A — 19, et seqq sāssa A, svāyam C, sasā, yassa, svāssa B, sassa E — 23, suddhānam B — 24, nam A, tam BC, na E — 17 3, tesam vikkhitvā ADE, tesam ācikkhitvā C, tesam pucchitvā B — 5, anuvaseyyum AC, anuvasseyyum B — 6, anuvasseyyum AB, anupasseyyum C — 7, ārogo hoti all MSS instead of ārogo hosī — codissatīti A, bhedassatīti C, codessatī B instead of codessasīti — 8, codessatīti AB, codessasīti C — 9, āyasmā AC, āyasmantā B — B omits gilāno — ārogo hoti A, aroga hotha C, B omits these words — Perhaps we should correct ārogo ārogam ākāṅkhamāno codessasīti — 10, samanuyufijitvā samanugāhitvā A, samanuy° samanubhāsītva B, samanuy° samanugāhitvā (samanuggāhitvā c 18 5, 6) samanubhāsītva C (the same c 18 5, 6) — 18 2, et seqq pavāranās° AB, pavāranas° CE — 3, 4, C constantly, except at one place in § 4, reads āgame junhe kom° — 4, (in the middle of the paragraph) karissatī AC, karessama B — uddissatī A, uddississatī C, uddissessāma B — pavāressatī all three MSS — 6, punad evāgantvā A, punad eva anto BC

TABLE OF CONTENTS OF THE FOURTH BOOK — 2, pavarentâ-panâmañi ca A, pavârenta sata dve ca B, pavârento samadveva C Perhaps we should read pavârent' âsane (comp ch 2), dve ca — 4, catuddasa A, catuddasâ B, cātuddasâ C — chandadanapavârana A, chandadâne p° B, andadâne p° C — 6, °vatthu ca bhandanam A, °vatthu bhandanam B, °vatthu ditthi ca bhandanam C — 7, °samgaho ca AB, °samgaho C

V

1 1, et seqq The MSS read asīti °sahassāni instead of asītīm °sahassani — 2, adhippasareyyāsi B — 3, so vo bhagavā? — 4, upasamkantani C, °kamantāni AB — 5, upasamkamantani A, °kantāni C, °kamāni B — 7, no tathā bhagavantam B, no tathāgatam bhagavantam AC — 8, AC put the words satthā asmi only once — sāvato pi A, sāvako pi B, Sāgato pi C — no tathā BC (tathā is crossed in C) — After Sagatam a corrector has added, in C yathā — 12, et seqq Sītavane, Sītavane B, Sītavane AC — 13, puto AD, phuto E, putho C, puttho B — bhoge ca bhuñjitum A, bhogā ca bh° BC — 15, bhoge ca bhuñjitum AC, bhogā ca bh° B — 25, ānañcappattam AC, ānañcapattam D, ānejjapp° B, aneñcappattam E — 27, tassa sammadhimmuttassa BC — bhikkhuno AB, tadino C — karaniyāni ca na v° A, kariyam na v° C, karaniyam na v° B — 29, Before tassa me C inserts sacāham bhante ekapālāsikam uhiṣṣati — upāhanāsu ratto A, up° satto C, up° hattho B — 2 1, nīlakavaddhikā, etc, AE, °vatthikā B, °bandhikā, °vandikā, °vandhikā C, °vattikā D Comp Abhidhānapp 525, 526 — khallakabandhā A, kallakabandhā and khall° B, khallakabaddha CDE — putabandhā AB, putabaddhā D, pūtabaddhā E, putabandhā and putabaddhā C — pāligunthimā and pālig° A, pāligunthimā E, pāligunthimā D, pālikunthimā and pāligunthimā C, pāligunthikā B — tulapunnikā AD, tūlapunnika and tūlapunnika B, tūlapunnikā E, tulapunnikā and tūlapunnikā C — °vaddhikā A, °vanthikā B, °bandhikā and °vaddhikā C, °baddhikā and °vattikā D, °baddhikā and °vaddhikā E E mendavisānabaddhikā 'ti kannikathāne mendakasiṅga-

santhāne vaddhe yojetva katā —vicchikalika ADE, °likā BC
 — 4, uddacammāp° A, uddacammāp° and udac° C, otthaka-
 cammāp° B —luvakac° A, lūvakac° and luvakac° C, ulukac°
 and ulukac° B, ulukac° D, lukac° E — **3** 1, °upāhanā arohitvā
 AC, °nam ār° B —upāhanā arohitvā ABC Comp 1
 7 3, 5 — **5** 1, mit tam bhikkhum pariggahetvā ABC,
 probably we should correct tam bhikkhū par° Comp
 vi 11 1 —upāhanam AC, upāhana B — **6** 1, upāhanam
 AC, upāhanā B — 2, AB omit rattiya — 2, kandakam pī
 AC, kanthakam pī B —kataradandan tī A, kadhāratandan
 tī C, kattaradandan tīti B — 3, khatakhatāsaddā B —sabbhā-
 katham AC, bhayak° B Comp GRIMBLOR, Sept Suttas
 Palis, p 10 — **8** 1, 2, riñchantī, riñchissantī A, ricchantī,
 racchissantī B, riñcantī, riñcissantī C — **10** 1, tam bhikkhum
 passitvā C — 3, pātāṃgī tī A, pātāṅgī tī C, patakan tī B,
 pātāṅkīti (°kīti D) DE — 4, gonakam BDE, gon° AC —
 tulikam ABC, kul° D, tūl° E —kadāl° ACE, kādal°
 BD — 7, Probably we should correct aññātaro pī pāpa-
 bhikkhu — 8, vidhūnitvā AC, vidhūnitvā B — **11** 1,
 cammavaddhehi AC, cammabandhehi B —ogumbhīyanti A,
 ogubbiyanti B, ogummiyanti D, okumpiyanti CE — **12** 1,
 vinā upahanena A, up° vinā BC — **13** 1, Kururaghare A,
 Kuraraghare BD, Kuduraghare E, Kusaghare C —Papa-
 take pabbate A, Papāte pabbate CDE, Pavatte tabbate B —
 3, neva mayā AC, na ca mayā B — 4, neva mayā A, na ca
 maya B — 5, dassaniyam pāsādikam A, pāsādāniyam B,
 pāsādīkam pāsādāniyam C, pasādīkam pāsādāniyam E —
 yatindriyam A, yantindriyam B, santindriyam, which appears
 to be corrected to yantindriyam, C, satindriyan tī jitindriyam
 D, santandriyan tī jivitindriyam E — 6, kanhuttara ACD,
 kanduttarā BE —gokandakahatā AC, gokanthakagatā and
 gokanthakahatā B, gokannākāhatā D, gokanthakahatā E —
 majjhāru AC, majjāru DE, majjh° and majj° B — 9, tvam
 AB, tam C —sarabhaññāmanāpariyosane A, sarabhaññāp°
 C, bhaññāp° B — 10, na ramatī kāmā C — 11, paridassīti A,
 paridassīti B, paridassati C paridassīti (patid° E) paridassesi
 DE — 12, Gajaṅgalam A, Kaj° BC —tato param B, t° para
 AC constantly —Salavatī C, Sallavatī A, Sallavatī B —

—amsabaddhakam A, °bandhakam B, °vadhakam C — **13** 1, muddhatelakan ti C — 2, natthu AB, natthum C — āsīṇica A, āsīṇicanti B, āsīṇiyanti C — pātum AC, haritun B — vattim A, vatti BC — dahatā all three MSS — dhumanetthan ti A, °nettan ti B, °netthin ti C — dhūmanettāni ABC — amsabaddhako, °kam AB, amsavaddhako, °kam C — **14** 1, atikkhittam° ACE, atipakkhittam° BD — 2, phalakatumban ti B — 4, bhesajjam BE, majjam CD, pajjam A — satta-kammam AC, satthak° B — 5, kabalikāya A, kambalikāya B, kappalikāya C — kabalikan ti A, kabalikan ti B, palikan ti C, kakhalikan ti D, pakalikan ti E — sasapakuttana AC, °kundena B, °kuttana E, °kuddena D — phositun ti A, positun ti C, dhovitun ti B — kilijuttha A, kiljuttha C, pilicchuttha B — °sakkarikāya AB, °sakkaritāya C DE lonasakkarikaya (losakkarikāya E) chinditun ti khurena chinditum (E omits the last two words) — 6, Instead of udāhu patiggahetabbāni I propose to read ud° patigga-hāpetabbāni — patiggaho ti kato B kato (tato E) patiggahāpetabbo 'ti sace bhūmippatto patiggahetabbo, appattam (appatti E) pana gahetum vattati DE — 7, dutthagahapaniko A, °gahaniko BD, °gahaniko CE — acchakañciyā AC, addhakañciyā B — acchakañciyan ti AC, andakañciyan ti B, acchakajakan (acchakañcakan E) ti tandulakamattho (tandulamatto E) DE — **15** 3, sabbatthikam A, sabbatthakam C, sambhattakam B — ito titam C — 4, viganetvā C, pi ganetvā A, ganetvā B — nivasi AC, nivasī B — 5, (beginning of the paragraph) darikā ABC, instead of dārakā? — The MSS almost constantly read alam-kitā, which I think is a misspelling caused by malakitā — aññe dārike AB, aññe darake C — aññe dārike ABC — 6, pati-muñjā ti A, °ñicā ti C, °ñicāhi ti B — asukassa B — 8, sabbaso suvannamayo C The reading of the Vibhaṅga (Nissaggiya 23), where the same story is told, is sabbasovannamayo, which I think is correct — 9, uttarimanussadhammā AB, °dhammam C Comp v 1 7, 8 — kolumpe C, kolumpe A, kolumbe B In the Abhidhānapp (456) this word is spelt kolambo Comp ch 19 3 — **16** 1, °karanam AC, °kāram B — sāpiso A, sāmiso C, sāmiso B — kimatthiyā AC,

kimitthiyâ B —thaddhanatthaya A, dhandhanatthâya B,
 bandhanattâya C thambhanatthâya? thaddhattâya?
 — 2, vacce AC, vadhe B — 17 2, kutayam AC, kutoyam B —
 4, 5, sâmam pakkam AB, sâmap° DE C generally reads
 samap° — 6, sâmapâko, sâmamp° B, samâp° corrected to
 sâmamp° C — 7, ukkapindaka ADE, °pindukâ B, °pindakâ
 C —pâcenti AC, paccanti B — 8, na ahosi C, nâhosi A, na
 hoti B — 9, After khamanîyam bhagavâ B inserts yâpani-
 yam bhagava —na ahosi AC, na hoti B —patiggahâpetvâ
 AC, patiggahetvâ B — 18 3, kolumpehi AC, kolambehi
 B —âharâpeyyan ti A, âharâpessan ti B, hârâpeyyan ti
 C —harâpetva AC, âharâpetva B — 4, nihatam ABC,
 tihatam D, nihatam E — 19 1, After pâhesi B inserts
 imam khadaniyam, before dassetvâ Sakyaputtassa — 20
 1, Mandakimidahatire B — 2, bhane (omitting tena hi)
 AB —Mandakimidaham B —abbâhivâ AC, aggahivâ
 B — 3, evam evam Andakiniyâ dahaya B — 4, atirittam
 B — 21 1, uppannam B, ussannam AC —nippattabijam
 AC, nibabbabijam B nibbatthabijan ti (nibbattab° ti E)
 bijam nibbatthetvâ (nippattetva apanetvâ E) paribhuñji-
 tabbam DE Probably we should read nivattabijam —
 22 2, so mam khv A, mamam khavayam B, mamam khv
 corrected to so mam khv C —tunhūbhuto va B, tato va AC
 — 3, duropayo ACDE, dûrepayo B duropiyo? — 23 2,
 sutthu ayya A, s° ayye B, suthayya C —âharissamâ 'ti B
 —evam ayyo ti B —natthayyo B — 3, potthanikam A,
 potthalikam B, pothanikam C pottanîkan ti (potthanikan
 ti E) mamsacchedanasatthakam vuccati DE — 4, esâyya A,
 eseyya C, esâyyo B —kim pana imaya B, kim pimaya A,
 kim imâya C — 6, 7, sacchavi C —lomo jâto B — 7, B omits
 bhagavato mahâvano — 8, viññâpemi ti AC, viññâpesi ti B
 instead of viññâpesin ti —paribhuñjamaham A — 13,
 appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B
 Comp 1. 40 4 — 14, sîhâ sîham° A, sîham° BC —paripatenti
 AB, paripâdenti B — 15, taracchâ taraccham° A, taraccha
 m° C, taraccham° B —paripâtenti A, paripadenti B, pâdenti
 C — 24 2, adhikâni ABC instead of atitâni, comp § 3
 —na assa AB, na addassa C, instead of na addasam

(comp ch 36 6) — 2, 3, gharāvasatto B — 3, atitāni A, adhikāni C, adhittitāni B — na assa A, na addassam C, B omits addasam tam — 4, me bhavam C, mama bh° A, bhavam B — 5, patihanati A, patiharati C, patihanti B — vineti A, vinodeti BC — amāsam B — 6, paraddatthabhojanam A, paraddatthabhojanam BC — anupavacchati A, anuppa-vacchati BC — cāpaneti A, ca vyāsaneti B, ca byapaneti C — °sobbhāgyatha B, °sobbhagyatam AC — BUDDHAGHOSA patthayatam icchitan ti (sic) padānam alam eva datun ti iminā sambandho sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (vo D) yeva gahetabbo — 25 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhāta C Comp Sansc dhrā — 3, patigganhatha AB, patiganhittha C — dhāta AC, dhītā B — 4, na caham pati-balo BC — 5, (at the end) haratha vā kim nu kho maya bhante apuññam vā ti (omitting the repetition) AB — 26 1, et seq Belalo A, Belatto and sometimes Belattho BC Comp the name of Sañjaya Belatthiputta — 2, ābhato AB, āhato C — 5, kolumpe pi AB, kolampehi C — ghate pi A, vighatehi pi C, B omits these words — pitakani pi uccañge pi AC, sippatikāni pi uttarāsaṅgam pi B — 7, cicitāyati citicīyati A, cicitāyati citicīyati B, vicītāyati vicītayati C — phalo A, mahāphālo C, balo corrected to bālo B — divasam santatto A, divasa-santattho C, divasayantatto B — cicitāyati citācītāyati A, cicitāyati citicīyati B, cicitayati vicītāyati C — 28 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatam B DE sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam (santhātam D) hoti evam Probably we ought to correct sabbasantharim āvasa-thagāram santharītvā (comp Mahāparin Sutta, p 11) — Before āsanāni AC insert bhagavato Comp Mahāparinubbānas p 11 — 3, sabbasandharisandhatam AC, sabbāsatharīkam santhatam B — purattābhīmukho A, purattābh° C, puratthmābh° B (at both places) — purakkhetvā A, purekkhitvā C, purakkhatva corrected to purekkhetvā B — purakkhetvā A, purekkhatvā B, purakkhitvā C — mahatam A, mahati BC — bhojanānim A, bhojanāti B, bhogajani C

dasāni C, phalakasāni and phaladasāni B — 31 1, After ārocesum C adds anujānāmi bhikkhave viśāsam gāhetun ti

TABLE OF CONTENTS OF THE EIGHTH BOOK — 2, hitatrayo B, hi atr° AC — 3, mahābhiso AC, mahābhañño B — 6, sinehati A, sinehasi B, °si C — 11, sītudi A, santutthi B, situnhi C — 12, pattinnena A, pattinena B, vatthinnena C — 13, acchibandhā A, avibbhatti B, avibbhanti C — addasāsi ubhandite A, addasapi ubh° C, addasāsāñ ca bhandite B — 16, paçchimam A, °me C, °mena B — 18, punacchimsu A, punajjhisu B, puna dvisu C — gilāyanā AB, gilayava C — 19, agganala ca C, akkanāli ca A, akkanalayam B — 21, °phana° A, °pana° B, °phala° C — 22, bahi BC, pahū A

IX

1 1, BUDDHAGHOSA tantibaddho 'ti tasmim āvase kattabbatātantipatibaddho — 5, addasa kho A, addasā kho BC This is certainly a blunder, the true reading is addasam kho, see Kuhn, Beitrage zur Pāli-Grammatik, p 109 — The three MSS read bhante bhikkhu d° va āgacchante I propose to read bh° te bhikkhū, etc — 6, adhammikenā naṣi dhammikenā ukkhitto A, adhammikenā si kammēna ukkhitto C, adhammiko naṣi kammēna pi ukkhitto adhammikenā pi dhammecakenā ukkhitto B — 8, vatthusmim kārāneti AC, v° kasmim kārāne ti B The reading of B (or v° kismim kārāne 'ti) may be correct — 9, vinaye AC, vinayo, B — 3 1, 2, BUDDHAGHOSA aññi-
trāpi dhammakammam karontīti aññi-
trāpi dhammakammam (sic) karonti ayam eva vā pātho aññi-
trāpi vinaya-
kammam aññi-
trāpi satthusāsanakamman ti — 3, cha imāni CD, cha yimāni AE, chamāni B — 4 8, anantarikassapi AB, antarikassa pi C E ānantarikassā ti attano anantaram nissinnassa — 10, 11, (at the end of the paragraph) all three MSS read tam ce instead of te ce — 5 1, patinissajetā A, patinissajetā C, patinissajetā B BUDDHAGHOSA patinissa-
dethā ti (patinissajitvā ti E) patinissajitabbā — 6 1, AC omīti bhagavantam abhivadetvā

TABLE OF CONTENTS OF THE NINTH BOOK — 1, icchitabbako AB, °ke C — 7, atthānārahikam A, ratthānarahikam B, athānarahikam C — 10, yañ ca kammam A, pañcakammam BC — 11, °upasampadā ABC — 16, patikkhittam BC, °ttā A — 17, na ca karakam C — 21, patikkosa A, patikosa BC — 31, tajjanīyasena ca A, tajjanīyavasena ca BC tajjanīyam nissayena ca P — 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññam C, pacchā ropeyya assañño B — 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetandulakan tassa B — 35, All three MSS read bhanda-nakārako — 38, cakkam bandhe P — 41, pañño AB, tañcā C — 44, °byādhike AB, °hyādhite C

X

1 10, attanā vā ABC, attanā va E, attanā va and attanā vā D Probably attanā 'va is the correct reading, cf u 15 6, 7 — 2 1, BUDDHAGHOSA asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pātho — 3, et seq In the MSS the name of the king is spelt Dighiti, Dighiti, Dighiti Dighiti is the most frequent spelling, but Dighiti appears to be the correct one, as the name apparently is derived from itti — 3, All MSS read mama abbhuyyāto Read mamam abbhuyyāto — abbhivijjya C — 4, et seq vammikam A, dhammikam BC constantly Comp Abhidhan 378 — 5, avimāna A, avimāno B, attamanā C — hoti AB, hotiti C, instead of hohi — 6, After vijāyi C inserts suvannavannam buddhalakkhanasampannam buddhañkura (sic) — 6, et seq In B the name of the prince is constantly spelt Dighāyu — 8, Brahmadatte Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C — 9, pilāni A, bilāni BC — 10, ciraḍitttho B, cīram dīttthā A, ciraḍitttha C — 11, bilāni AB, khilāni C — guppam A, kuppa C, gumbam B — 12, rappiye A, rammiye C, gusimpiye B — atha katthāni A, attha k° C, atthi k° B — anattthako A, anattako C, anattakarako B — 13, rodī vappam pucchitvā A, roditvā khuppam pucchitvā B, roditva dhammam pañcitvā C — 14, AC omīti paṭissutvā — AC omīti atha kho . . etad avoca — AC omīti



paccassosi Kāsirañño — 15, gamissāmā ti A, gamissāmi C, gamissāmīti B — aññena ratho C, aññenēva ratho AB — tassa niddam okkami all three MSS — 16, paripādesi B, parimātesi C, paripa A — 17, nibbatetvā A, nibbāhetvā C, nibbapetvā B — adiubhāya A, adubhaya C, adrabhāvāya B — 3 1, v 2, BUDDHAGHOSA parimuttha 'ti mutthassatino vacāgocarabhanino 'ti rakarassa (rak° D) rassadeso kato vacāgocarā na satipatthānādīgocarā bhanino ca, kathambhānino (E adds ca) yāv' icchanti mukhayāman ti yava mukham pasāretum icchanti tava pasaretva bhānino, eko pi samghagāravēna mukhasamkocam na karotīti attīho — v 3, yeva tam A, ye tam BDE, ye ca tam C — upanayhanti AD, upaneyhanti CE, nayhanti B — v 6, pare na ca AC, pare ca na B — v 7, atthicchinā ACE, °cchidda B, °cchida D — gavāssa° BDE, gavassa° AC — v 9, mātāṅgaraññe A, °rañño B, mātāṅgam vaññe C BUDDHAGHOSA mātāṅgarāññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā — v 10, sahāyakā AC, °ta B — kayirā A, kavira C, kera B — mātāṅgaraññe A, °rañño BC — 4 1, 2, Pācinavamsadāyo, °ye A, Pācinavamsadaso, °ye B, Vācinavamsamaggadāyo, Pācinavamsamiggadāye C — 2, atthak° AC, attak° B — 6, et seq Parīleyyakam CDE, Palī° A, Pāral° B — 7, upatthapesi B — apāyi A, apasi B, avāsi C — 5 1, pindapātātam B, pindapāta C, pindakam A — 2, pindapātātam B, pindakam AC — 6, Mahakothiko A, °to BC — 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of katham nu kho amhehi? — 6 3, v 1, After vinicchayesu B omits ca, Buddhaghosa does not mention this ca — v 2, anānuvajjo ABCE, ananuvajjo D — vadeyya yena tam B — v 3, anuyyatam A, anuyyutam BCE, anuyuttam and anuyyutam D BUDDHAGHOSA explains this word thus anuyyātātam anupakatam — v 4, pajjhāti B — kalagatam A, kālakatam E, kālāgatam BCD BUDDHAGHOSA kathetabbayuttakale āgatam — v 5, pametum ABD, sametum CE BUDDHAGHOSA vīmamsitum tam tam karanam paññāya tulayitum samattho — vīraddhikovidō A, vīśuddhikovidō BC D vīsandīkotivīro ti vīddhatthānakusalo, E vīsandhikovidō ti vīraddhatthā-

nakusalo — v 6, saññāpanam AC, paññapanam B, saññojanam D, paññāpanam E — v 7, BUDDHAGHOSA yathā nāma āhunam (anuhitam D) āhutipindam samugganhanṭīti — v 9, vattanā A, vattunā B, vatthunā C — v 10, atthacaro idha A, °caro va C, °varo dha B

TABLE OF CONTENTS OF THE TENTH BOOK — 2, paññiekañ cepa sampadā A, paññiekañ ceva sampadā B, mālakañ ceva vamsadā C — 3, Kothiko A, °to BC — 3, Upāli cubho A, U° cubhayo B, Upālivhayo C — 4, 'nāthapindiko B, ca Sudatto ca A, ca Sudattho na ca C — AC omit Vis° Mig° ca — samakam dade C — v 5 is wanting in AB

END OF VOL. III